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CYRUS P. GROSVENOR, Editor.

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For the Christian Reflector.

ACTION OF THE CHURCH.

"The omnipotence of public opinion," says Dr. Harris of Epsom, (Eng.) "has almost become a proverbial expression. The world at present acknowledges nothing so mighty, though silent, in its operations. Its slightest whisper is law to a nation. It utters a prediction, and all the powers of society rush to accomplish the prophecy. But in uttering rebuke, the voice of the Church is public opinion in the most concentrated form, borrowing mysterious agency from the presence and co-operation of an invisible Agent, and gathering tones of alarm by passing through the avenues of an affrighted soul." There is deep philosophy in these observations, yet obvious enough to every reflecting mind. Though God can accomplish his purposes by whatever instruments he pleases to employ, and though in particular instances means the most unlikely are made to bring to pass great and important ends, yet it is by means of his church especially, that he designs to accomplish the renovation of the world. Is there any one moral evil that now darkens, like an eclipse, the brightening prospects of society? Is there any mighty obstruction in the way of the dissemination of truth, which, in itself a sin, threatens to propagate and spread and entail sin from generation to generation? It is only by a spiritual power wielded by that spiritual agency which Christ has appointed to be by its action the light of the world, that we can reasonably expect the obstruction to be removed. No matter, if for protection it has built up around it a massive framework of political institutions; so far as it is a sin, the only legitimate, the only effectual method of overthrowing both the protecting institutions and the evil protected, is to bring out the forces of the Church against them in a warfare of truth and love. Public opinion, in order to effect what we desire and only what we desire, to produce the good at which we aim with as little as possible of the incidental evils which we would avoid, must be a Christian public opinion—the public opinion of the church. Appoint a company of unprincipled or bad-principled men to commence and carry on a work of moral reform. Is it not almost a contradiction in terms; and will it not be likely to be worse than a contradiction in results? Bad men may sometimes indirectly bring about much good; rarely, however, without a sad accompaniment or prelude of evil. And who will venture to commit such a work as the removal of Slavery from this land to unsanctified hands? I mean not to insinuate that the hands now employed in the work, or that those who commenced, are unsanctified; but my design is to appeal to Christians with the solemn enquiry, whether, as Christians, they are not bound by the consideration both of their own duty and the success of the cause, to lend to the work a more direct and specific agency? "Ye are the salt of the earth." Who then are to cast into that prolific fountain whose bitter waters flow over half our land, the antidote that shall save us as a people from the consequences which threaten to overwhelm us? The cause has progressed thus far, I fear, with too little open, avowed connexion with religion. True, its advocates and supporters have planted themselves on the ground of the Bible, they have often drawn their weapons from its armory, and sometimes have kindled their zeal with the fire of Christian love;—yet it may admit of question, whether their lips have not, in too many instances, been touched with a coal from some other altar, and whether their words and deeds have always savored of the meekness of heavenly wisdom. And may it not be true, moreover, that, more recently, the enterprise has been tending to an alliance rather with politics than religion?—A circumstance necessary certainly at some stage, but dangerous perhaps before the principles involved have struck deep root and attained a somewhat mature growth in the religious soul of society. These hints are thrown out simply to awaken reflection in the reader. I cannot at present explain my views in detail on the points which have been prescribed. The great object now to be effected, it seems to me, preparatory to the triumph of abolition, is to enlist in the work the hearts, the prayers, the energies of Christians. "An invisible Agent" will then lend the aid of his omnipotent arm, and the eye of faith shall behold the mountain which looked down with scorn on all human power, "removed and cast into the sea."

I have been led to offer these remarks by noticing a proposition, in a recent number of the Reflector, to establish a Baptist Anti-Slavery Society. Though not a friend to exclusive sectarian modes of action in relation to objects of such general concern, I rejoice at any indication that this enterprise of Christian philanthropy is about to concentrate in itself more extensively than hitherto, the interest and the labors of Christians. Whatever shall produce this effect, deserves the most liberal encouragement.

X.

For the Christian Reflector.

THE GOSPEL IN FORM OF A PROCLAMATION.

Whereas all mankind have corrupted and debased themselves, have sinned against me and come short of my glory, in consequence of which they are estranged in heart from me, and filled with enmity against my moral character; And whereas there is no possibility of their restoration to my favor, nor of their true enjoyment of themselves, in consequence of their ignorance, guilt, indisposition, and subjection to their passions and appetites by any means within their reach.

I do hereby proclaim to all mankind indiscriminately, That, moved by my own pity and compassion towards them as my own creatures, though fallen and degraded, I have sent my only begotten Son into the world to reveal to them my true character; to acquaint them with their true condition and circumstances; to expiate sin by the sacrifice of himself, to honor and exalt my name in all the earth, and to render it every way compatible with my righteousness, to whomsoever I will. Be it known, therefore, to all mankind, irrespective of family, sectional or national distinction, That, it is my Will to pardon, and accept into my favor and friendship, every one who believes and obeys him as my Son and the only Savior of men, and who is thereby reconciled to my character and will. And I do hereby declare upon my own veracity, that I will raise to life again all who die in the faith of my Son, and glorify them at the consummation of this state; that I will introduce them into my own presence in heaven, and bestow upon them all the happiness of life eternal in my kingdom of glory forever. But whosoever hears and rejects this my proclamation, shall be condemned, and shall share only in the resurrection of damnation. In attestation whereof, I have sent my prophets and apostles, accredited with all the powers and gifts of my Holy Spirit, to promulge this my proclamation, and to demonstrate the truth and certainty thereof by all the signs and pledges which rational beings can demand, and to commit the same to writing, stamped with such evidences as are requisite to gain its universal acceptance. And I do give it in charge to every saved sinner under heaven, to take all necessary pains, and to use every possible means of giving publicity to the same until I call him home; and I do most solemnly declare, that eternal vengeance awaits all them who do not obey this my proclamation, and who shall corrupt, add to, or diminish aught therefrom.—Selected.

AN AFRICAN JUDGE AND EUROPEAN SLAVEHOLDER.

From a correspondent to the Penny Magazine of 1838.

In the year 1824, an English naturalist, in the course of a tour in Cafferland, had an opportunity of witnessing the justice and impartiality of the Caffer chiefs in their capacity of judges. Being dissatisfied with the conduct of his slave, whom he had brought with him from the Cape Colony, after some altercation and the infliction of a few blows with his sjambok, (whip of rhinoceros hide), he carried the man before Macomo, head of a tribe near the river Keisai. Here the master and slave filed cross bills against each other. The slave produced witness to prove that his master had struck and abused him without cause: the master accused the slave of laziness, insolence and disobedience, and demanded that he should be punished by a severe flogging.

Macomo, after hearing both parties, informed them that in Cafferland there were no slaves; he must, therefore, consider them merely as two men who had made a bargain with each other. "Now it appears," said he to the Englishman, "that you have struck this man and otherwise ill-treated him, but you can show no proof that he has injured you by offering you violence. I therefore declare your bargain at an end; he is free to go where he pleases; and you shall pay him an ox for the wrong you have done him." At this decision our countryman was highly incensed and refused to submit. He deserved punishment, not reward, said he for his insolence. "You have not proved that," said Macomo; "but had it been so, you should have brought him to me. Why do I sit here from sunrise to sunset, if need be? It is to decide between man and man, in cases where their anger binds them, and hinders their judgment. If men use their hands in secret, instead of their tongues before the judge or the old men, whose life would be worth a bush of corn?"

The traveller replied that he would not argue the matter with him, for he (Macomo) was ignorant of the usages of civilized life, and did not understand the rights of property. I will complain of your conduct, said he, to Major Somerset, the commander of the frontier, who will soon show you the difference between an elephant and a deer. To this taunt Macomo replied calmly—"I know that Somerset is stronger than I am. He is an elephant, but neither I nor my father have been called deer. You say that your people are wiser than ours; you do not show it in appealing from reason to force. When you return to the Colony, the bulldroft will decide between you: here it can go no further. Give him the ox, he added, it will be better for you." The doctor yielded.

X. R. A.

Providence.—A careless sailor, on going to sea, remarked to his religious brother: "Tom, you talk a great deal about religion and Providence, and if I should be wrecked, and a ship was to leave in sight and take me off, I suppose you would call it a merciful Providence. It is all very well, but I believe no such thing—these things happen, like other things, by mere chance, and you call it Providence, that's all!" He went upon his voyage, and the case he had put hypothetically was soon literally true; he was shipwrecked and remained upon the wreck three days, when a ship appeared, and seeing their signal of distress, came to their relief. He returned, and in relating it, said to his brother, "O Tom, when that ship hove in sight, my words to you came in a moment into my mind—it was like a bolt of thunder; I have never got rid of it; and

now I think it no more than an act of common gratitude to give myself up to him who pitied and saved me."—Church.

DR. HUMPHREY'S THOUGHTS ON EDUCATION.

RELIGIOUS EDUCATION.
The Bible is the universal family statute book. If, in the absence of the Scriptures, we might have been aided a little in educating our children, by the Law of Nature, so inadequate are its teachings and sanctions to the exigencies of an apostate race of beings—so dim is the twilight by which we must have read it, that at the very best we should have been left in great doubt and perplexity on the most momentous questions of parental duty. But with the "statute of the Lord" in our hands, we have nothing to complain of, and indeed, nothing to wish for. The ten commandments, had we nothing else, are worth infinitely more in a Christian family, than a thousand volumes of moral rules and essays would be, resting on mere human authority, though that were the highest authority in the world. The truth of this remark will be best illustrated by a few simple references to the two tables of the law.

For example—your little son brings home and utters a profane expression, which he caught from the mouth of some wicked boy at school, or on the play ground, and you are equally astonished and shocked to hear it. What now is your first duty? You can hardly hesitate a moment, for you have got the law of heaven upon your table. You direct the child to follow you at once into your room, and when you are alone, you reverently open the Bible before him—"My dear child, whose law is this?" "It is God's law." What was that wicked word which you spoke just now, and where did you learn it?" No answer. "Come here, my son, and let us see what God says about swearing, in the third commandment. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Now you have broken this commandment and God is angry with you. I cannot bear to think of it; but what can I do, what can you do to obtain his pardon? Will he ever forgive you? O yes, he will, for the sake of Christ, if you sincerely repent—if you are heartily sorry for your sin, and are resolved never to take his name in vain any more. We must kneel down and pray for his forgiveness, and you must never let another such wicked word escape from your lips." There are not many children but would remember such a scene for years, and be very reluctant to pass through it a second time.

"Remembering the Sabbath day to keep it holy," which you wish to impress upon the mind of your child, in view of some recent transgression? Bring him directly to the divine standard—to the fourth section of the moral law. Open the Bible and let God speak to him. "You see, my child, this is God's day, and not yours. Now if you play, or stroll abroad over the fields and groves, or read books which would hardly be proper on any day of the week, you break God's holy law, and expose yourself to a dreadful punishment. It may come in this world; it certainly will in the next, except you repent." By thus holding the attention of your son to the point, for a few moments, you will bring him to confess and to feel, that he has done wrong. And when he is again tempted to break the Sabbath, he will, as it were, hear the voice of God rebuking him out of the Bible. This will, in all ordinary cases, do more to restrain him, than any thing else. When you speak of your own authority, though he love you, he knows that the command comes from a man; but when God speaks in his law, if you have taught him right, he feels the question is settled forever. In the thoughtlessness of childhood, and urged on by temptation, he may fall into the same sin again; but still, the voice will ring in his ears, "Remember the Sabbath day to keep it holy."

Again: has your child been guilty of wilful disobedience? Has he neglected to do what you required of him, or gone off and done something which you had expressly forbidden? It may or may not be your duty to chastise him. This will depend upon the circumstances of the case. But what ever else you do, fail not to bring the fifth commandment to bear upon his conscience. "Here it is my dear child—Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Now to disobey your parents, is to dishonor them. This you have done, and in doing it, you see you have broken God's holy law. We can forgive you, but that will not lessen your guilt, nor procure forgiveness from your heavenly Father. You must repent and do so no more." Appeals like these, solemnly reiterated, as occasion may require, will, by the blessing of God, do more to establish your authority, than any thing, yes, than every thing which you can do besides.

So if your child has in an evil hour, and strong temptation, been guilty of pilfering; as taking fruit from a garden or an orchard, without the knowledge or consent of the owner; it is infinitely important that he should be checked in the very beginning of a course which has brought thousands to punishment and ruin. In such a case, you can hardly make too serious a matter of the crime, nor spend too much time in imprinting the guilt upon his memory and his conscience. And here, as in all other cases, your main reliance must be upon the Bible. Especially must you solemnly arraign the culprit upon the eighth commandment—"Taking the law of God in one hand, lead him by the other into a retired room, where you will be able to do without interruption. There lay open the statute and read, Thou shalt not steal. Explain its meaning in language

which he can perfectly understand, and how he has violated it. The value of the property may have been very trifling, to be sure; but it was *thine* taken, and that is what constitutes the guilt, whether the article stolen be worth a cent, or a hundred dollars. However urgent your business may be, take time—take time enough—the world is to do. Dwell upon the criminality of the act, as a sin against God, who saw it and is always present. If it is not the first offence, and you feel constrained to punish the child, let him see that you do it with the greatest reluctance and sorrow; and before you dismiss him, while he kneels down by your side, intercede with God to bring him to repentance and forgive him.

Such is the use which we are bound to make of the Moral Law, in the religious education of our children. Every duty which God requires, and every sin which he commits, falls under some one of the ten commandments; all of which ought to be early and indelibly committed to memory, by every child; and to be so familiarly appealed to by every parent, that the authority of the infinite Law-giver may never, for an hour, be lost sight of.

But although the decalogue is a sort of epitome of the whole Bible, it is not to be taken as a substitute. Duties, temptations, motives to obedience, warnings, threatenings and promises, are presented in an infinite variety of aspects, throughout the Scriptures, to aid us in "bringing up our children in the nurture and admonition of the Lord." But here I have room for only a few very brief references and illustrations. You will be anxious as a matter of course, to guard your children against all the blandishments of intemperance; and how can you so effectually enforce your exhortations, as by appealing to the word of God? Turn, for example, to the 23d chapter of Proverbs and read, while they listen:—Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, and when it gleeth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Other passages will readily occur to you, in which the guilt and awful doom of the intemperate are portrayed in the most appalling language. How can you spend an occasional half hour more profitably, than in reading and commenting upon such passages? Let me repeat a remark here, which for substance has been made already—that there is nothing like "Thus saith the Lord," to impress the minds of the young where they have been tightly trained, and to keep them back.

Perhaps there is no sin, to which children are so early and so strongly inclined, as falsehood. The Psalmist seems to have had this ruinous propensity in his eye, when he said, "They go astray as soon as they are born, speaking lies." Many Christian parents have been exceedingly tried on this point, and in some cases, have found it next to impossible, to break up the habit. Every one will feel, however, that it must be done, cost what it will. Perhaps there is no one fault of early childhood, which calls for the rod so often as this. But we have no reason to expect that the rod alone will cure it—nor that any representations we can make of the disgrace, and other temporal evils of lying will be effectual. It must be treated as a sin against God, and a very great sin too. To show in what light he regards it, and how awfully he will punish it, we must have recourse to the "Law and the testimony." Perhaps this cannot be more effectually made than by putting the Bible into the hands of the child, solemnly reminding him, that it is the word of God; and requiring him to read aloud such passages as the following: "Ye shall not steal nor lie, one to another." "The mouth that speaketh lies shall be stopped." "He that speaketh lies shall perish." "Lying lips are an abomination to the Lord." A righteous man hateth lies; but a wicked man is loathsome and cometh to shame." Especially and above all, that tremendous denunciation by the mouth of the Apostle John:—"But the fearful, and unbelieving, and the abominable, and all liars shall have their part in the lake, which burneth with fire and brimstone."

I might go on to show, how anger, pride, envy, and every evil passion, to which children are prone, should be rebuked, as it were out of "the mouth of the Lord," by direct and solemn appeals to his "lively oracles." But I hasten to glance at the inestimable value of "Our Savior's Golden Rule," in the religious education of a family. All things whatsoever ye would that men should do to you, do ye even so to them. The simplicity, brevity and comprehensiveness of this rule, have justly excited the admiration of the wise and good, in all ages. It is adapted to the tenderness, as well as the most mature capacities; and is applicable to every possible condition of human life. No man is above it, and no child is below it. It is the very first moral rule, I believe, which children are capable of understanding, as a regulation of their own desires and actions. One child has two apples, and his little brother has none. Instead of requiring him to give up one of them, just bring him to the golden rule, which I shall suppose you have taught him to repeat, before he could speak plain: "What would you wish your brother to do if he had two apples and you had none?" He knows perfectly well, and cheerfully gives up one of them. Or little A. has wrested a favorite whip or top from little B. because he was strongest. "How is this," you ask, "you know the top does not belong to you, but to your brother; and yet you have taken it away from him?" Have you forgotten the golden rule? Had it been your top, and had he been the oldest and strongest boy, would you have been willing to have him serve you, as you have served

him? He is conscious that he should not; and it requires but little tact in the management of children, to make him confess it.—Or, one child has got angry and struck another. He is called up. "Have you done as you would be done by? You have hurt him, and would you not have complained if he had struck you? Would you, he willing now, to have him return the blow, and hurt you just as much?" He feels the force of the appeal; and if you make as serious a matter of it as you ought, he will not be likely to forget it. So in a thousand other cases, which actually arise in every young family. There is hardly a day in the whole year, but that a parent might bring up and apply the golden rule, to the greatest advantage. There is not a rising family in the land, in which it might not be made far more potent, than the greatest pains and penalties by which many strive in vain to coerce the wills, and mould the characters of their children. But as I may have occasion again to revert to this topic, when I come to speak of the education of conscience, I shall pursue it no farther at present.

JAMAICA.

EXTRACTS FROM LETTERS OF BAPTIST MISSIONARIES.

Respecting the working of the people as free laborers, they have manifested every disposition, in this parish. On every property connected with my church they turned out on Monday, the 6th of August, and continued to labor until forbidden by their employers because they would not accede to their terms, which would have made their condition worse than when the people were apprentices. At the present, all are at work and working well, but from the determination manifested by some of the attorneys, and managers to thwart and embarrass the new system, as much as possible, I fear that on the first of November they will attempt to raise new difficulties. The terms in this parish are generally one and eight pence per diem for cleaning 390 cane roots, or working nine hours; house and grounds and medical attendance free of charge. Servants, 8/10, 12/14, and 16/1, per annum. On one estate, about one mile distant from this place, the people agreed to work by job, to clean canes at 20¢ per acre; dig cane holes at 16 dollars per acre; and the manager has frequently told me that the people are working in the best possible manner. Whereas, during the apprenticeship, he could never turn out 20 in the cane piece, they now turn out 40 upon an average. During the apprenticeship system, he could never get more than five acres cleared per week; now, they clear 14 and 15 in the four days. He assures me that he will increase the present crop 25 bbls., and double last year's crop in 1840. In Westmoreland the people are generally working for 2s 6d per diem, but they pay back 10d per diem, 1st gang; 7 1/2-2 the 2d gang; and 5d the 3d gang, for house and grounds, so that husband, wife and children pay rent for their house (as they call it) and provision grounds. The hue and cry raised against the people has been most malicious, base and undeserved. All will be well if the masters do not give too much opposition and if they will but manage fairly. On every estate where there is a good manager every thing is prospering.

(Signed) THOMAS BURCHILL.
Mount Carey, Parish of St. James,
Oct. 29, 1838.

I shall be ready to furnish you with facts of the good working of freedom, where the people have been fairly treated. But in some cases they have been offered 1s 3d per day, and required to pay 13s 4d per week for rent of house and grounds. I have the case of a member of my church before me where 9/1 was charged for rent of house, chapel and ground, from 1st of August to the middle of October, and for this amount he was sued, with costs 2s 6d, and 3s 4d for fees, but the owner was, I suppose, afraid to meet the magistrates that happened to be on the bench, and was non-suited; but the poor man is liable to a similar summons any day. My new township is progressing. I intend building here as soon as I conveniently can. I bought 67 acres of land at 5¢ per acre, of which I reserve for missionary purposes 13 acres. The rest is divided into lots of about two acres, and has met with a ready sale. Mr. T. I am ashamed of and have been for some time. If what I hear be correct, he has been the principal person to influence the editors of the Morning Journal to pursue so different a course to that which they pursued while they were the conductors of the good old Watchman. A Christian! a Bible Society agent! so far to forget his character as to advocate principles so contrary to the maxims of Christ,—to do to others as we wish others to do to us. Good man, I wish he had better views.—But great is the truth, and it must prevail. Friends may desert. Foes may for a time suppress the truth, but at length it will flow forth in its native purity and display itself in all its glorious beauty. The die is cast, slavery must cease, and freedom universally prevail.

(Signed) WALTER DUNDY.
Bethelphel, St. James,
Oct. 29, 1838.

I wish you could have been here in August, the season of joy, the goal we had long pressed forward to reach. What makes it more delightful, God appears to have answered our prayers, and blessed the change to the spiritual good of the people. The congregations on this side are wonderfully increased; people appear to be more anxious about their souls. I have received upwards of 400 new inquirers since the first of August; have a goodly number of candidates for baptism; sold a great number of Bibles, &c., have received £1000 subscriptions, besides £300 in June. God, I think, is

blessing us; and it becomes us to pray for greater showers of blessings. I have now a young man, a member of brother Hutchinson's church, as schoolmaster. He came here a few weeks since and is of great use in reading sermons, &c., and I think, from his piety and zeal, will prove a blessing.

(Signed) JOHN CLARK.
Brown's Town, St. Ann's,
Oct. 30, 1838.

As to the working of the free system, I can only say that the people are working in every instance, in which they could reasonably be expected to do so.—The greater part are working at 1s 8d per day, house and grounds free, or at job work, when they commonly earn from 2s 6d to 3s 4d per day of 8 or 9 hours; but I will tell you more on all the foregoing subjects when I see you.

(Signed) THOMAS T. ARNOTT.
St. Ann's Bay, Nov. 6, 1838.

Every where the people are willing and anxious to work for moderate wages, say 2s 6d per day, out of which they pay back 10d per day for house and grounds, leaving only 1s 8d out of which they have to provide clothing, education for their children, doctor for their families, and those little extra comforts which their improved condition naturally leads them to expect. In most places this sum has been agreed to, but in a few it has been refused. The people have, however, suffered dreadfully from a systematic course of vexatious oppression on the part of their masters. Victims have been selected and discharged from the properties; their stock carried to the pound; their wages withheld on the slightest occasion, and when they have summoned their masters, a plea has been urged in defence, that they were not ordered to do the work, and this, weak and dishonest as it was, has been admitted by a corrupt magistracy as valid, and the people thus deprived of their earnings, as well as charged with the cost of the suit. Much remains to be done. A responsible magistracy must be appointed as sole arbitrators between masters and servants, and equal laws enacted for all classes.

I heard yesterday that on two estates the people had on November the first, been requested to sign their hands to a paper binding themselves for 12 months, to work for 1s 8d per day, out of which they were to pay 1s 3d for house and grounds, leaving only 5d a day for their labor. This was too bad and consequently repelled by the people.

(Signed) SAMUEL OUGHTON.
Seneca, Hanover,
Nov. 6, 1838.

Saturday was a very unfavorable day on account of the heavy rains, but we had more than 2000 people including Sabbath school children at the laying of the foundation stone of the enlargement to our chapel. Brethren Knibb, Abbott and Dexter, with bro. Hornby, Wesleyan Missionary, were present. The service was an interesting one, and on the following Sabbath I baptized 55 persons. Brother Abbott spent the Sabbath with us, and also brother Dexter, who was detained by the heavy rain. On the whole, this was a profitable day.

(Signed) JOHN CLARK.
Brown's Town, St. Ann's,
Nov. 6, 1838.

From the Charleston Observer.

MY SABBATH-SCHOOL TEACHER.
Whether it rain or shine—whether it be cold or hot, I am always sure to meet my Sabbath-school teacher before the opening of the school. For he makes it a principle never to be late himself, and he recommends to his scholars, both by precept and example, the virtue of punctuality. My teacher takes his place at the head of his class, and keeps it, and never engages in conversation with others, unless it be subjects connected with the prosperity of the school, and then what is said is very brief. My teacher seems to know all about the lesson, and though I study it over so thoroughly, he has studied it more thoroughly than I, and is ready to give a prompt, decided, and satisfactory answer to all the difficulties in it which I may propose. Nor is it the lesson merely which occupies his time with the class. He has not a leisure moment—the time is all occupied from the beginning to the close of the school, and then he is often obliged to break off in the middle of an interesting subject. He often asks us difficult questions, which he does not design to have answered at the time,—but to be made the subjects of inquiry and reflection during the week, and to be answered on the next Sabbath. My teacher is familiar with the books which we take from the library, and when we return them, he is sure to examine us upon it; and if he finds us deficient, he advises us to keep the book a week longer, and to master its contents. He moreover avails himself of striking incidents in real life, or such as he meets with in the course of his reading, and brings them to bear upon our instruction. If any of us are sick, or absent from the school a single Sabbath, he visits us at our houses. If any of us are afflicted, he sympathizes with us. If any of us are wayward or negligent, he does not scold, but tenderly admonishes us. His appeals are often to our consciences, and they may be right, whatever perverseness there may be in our wills. He seems to know just what is in our hearts, and he tells us of the temptations which we have to encounter, and how to resist them. His great anxiety seems to be to impart knowledge as the sure means of our becoming wiser, and better, and happier. He gives proof that he loves us not in word merely, but in deed and in truth. When he meets us, it is with a grave look, but yet so affectionate, and tender, and kind, as to win our hearts. On the whole, we are greatly favored in having such a teacher—and such our confidence in him that we can tell him all our hearts. And if in difficulty or trouble, either of body or of mind, we can freely unburden to him our whole souls. Such in brief is my teacher, and the fault will be mine if I do not improve. His garment will be stainless, if I fail of the great salvation.

The Tavern House of Mr. Durban Batchelder, of Epsom, N. H. was destroyed by fire a few days since. Loss \$1500, besides several hundred dollars in money.—The property had been insured in the New Hampshire Mutual Office, but the owner suffered his policy to expire a few weeks since, without renewal.

SPEECH OF MR. MORRIS.
ON THE RIGHT OF PETITION.

IN SENATE, January 10th, 1839.

The petitioners do not ask you to abolish slavery in the District of Columbia; they do not ask you to prohibit the slave trade between the different states and territories of the Union; they do not protest against the admission of Texas into the Union; they do not ask that additional slave states be kept out of our confederacy; no, sir! they have asked and prayed to you against these things, until deferred hope has made the heart sick. The petitioners only state, as there opinion, that the existence of slavery in the District of Columbia is a great national sin; that, like the blood of Abel, it is calling loudly from the ground watered by its tears, to heaven, the only place of its hope, for vengeance upon our beloved country, which vengeance they deprecated. And they earnestly pray that this honorable body will repeal all acts of Congress in any way favoring slavery in the District. And they feel quite sure that it will not be contended that Congress have not the power to repeal their own laws. Mr. M. said he was well satisfied what would be the fate of these petitioners, from the settled practice of the Senate on like former occasions. Their petition, like those which prayed for the abolition of slavery itself, would not be received into the temple of liberty, but would be thrown back by those who minister at the altar, into the face of the petitioners, as an unclean thing, forbidden by the constitution and laws of the country. Not discouraged by these anticipations, he would, as he formerly said, himself move the reception of the petition; but he protested against the power of the Senate to require such motion to be made, either by virtue of their own rules or the constitution, as a preliminary one before a petition could be received. The 24th rule of the Senate, which he would read, declares that "every petition, or memorial, or other paper, shall be referred, of course, without putting a question for that purpose, unless the reference (not the reception) is objected to by a member at the time such petition is presented. And before any petition or memorial be received and read at the clerk's table, whether the same be introduced by the president or a member, a brief statement of the contents shall verbally be made by the introducer." He contended that this rule of the Senate was decidedly against the practice of requiring a motion to receive a petition, to be made, and then laying that motion on the table, in order to rid ourselves of the petition altogether. The first part of the rule requires that a petition shall be referred as a matter of course, unless objections are made to reference, and before those objections can be made, the petition must have been received and in possession of the Senate, otherwise the order of reference is nugatory and vain, and the very exception to receiving a petition, that its contents must be first stated by the introducer, excludes, upon every fair principle of construction, the idea that any other question can be made as to its reception, but refusal on the part of the introducer to state briefly its contents.

An exception to a general rule is always considered as evidence that the operation of the rule is not to be impeded in any other manner but that prescribed by the single exception made a part of it. He considered that to raise a question of reception to petitions of the kind he was about to present, was a new practice; and then to lay that motion on the table, and never permit it to be taken up and to put the vote, was a device for a special purpose, a false coin, to be put off as a valuable against the rights of the negro only; for never to his knowledge had it been attempted against a petitioner for the relief of white persons. For their rights, it was not yet considered a lawful tender, but the time might soon come when it would be said here that the laboring class of the white race ought not to enjoy or exercise political privileges, but be placed on the same footing as the free colored race; indeed, this doctrine was already boldly advanced out of doors, by the aristocracy of the country, whether from the North or the South. He contended that the very proposition not to receive a petition was, in itself, of dangerous tendency, destructive of the privileges of the people and in derogation of their constitutional rights. It was his opinion that there was no power in the Senate to refuse to receive a petition; no matter what the prayer or the language was, it must be received before any judgment or order could be taken on it; the petition would then be rejected at once, thrown upon or under the table, or leave given to withdraw it, as the Senate might judge proper. He said he had the authority of the House of representatives to sustain him in this position; and, he believed, the authority of every state legislature in the Union. The House, as he understood, had decided that it was bound to receive petitions, but had laid them on the table without being read, referred, debated, or printed. But in not permitting petitions to be received, by making the reception a question, and then laying that question on the table, he believed the Senate of the United States, in this practice, stood alone. If the glory was derived from its exercise, it was a glory whose whole brilliancy shone upon the dark cloud of slavery only. It would be remembered that but a few days since, a citizen of Philadelphia presented his petition, stating that he had discovered a means by which he could cause it to rain when and where he pleased, upon any given spot, from five to a thousand miles square, and by that means he could keep the Ohio River always navigable, from Pittsburgh to its outlet, and paying Congress to aid him in his new, novel, and valuable enterprise. The Senate thought, and rightly, too, that their power was confined to objects upon the earth, and could not be exercised to control the elements above and around us, and that the object of the petitioner was not within their power; but yet they did not refuse to receive this petition, (it was fortunate the author did not insert the words slave or slavery in it,) but read and laid the same on the table. A despotic or monarchical government, he admitted, might with some degree

of propriety, or some kind of plausibility, refuse to receive a petition from their subjects, because they hold that their power is derived from the Deity, and not from the people; and that they have the right of judging what the people need, as all the privileges they enjoy are derived, not from the laws of nature, but from the bounty of the crown. But with us, the reverse of this is the foundation of our government. The governing principle here is inherent in the people, and all just governments are founded upon their authority. It follows, therefore, that petitions from them ought to be considered in the light of instructions or orders, which their constituted agents are bound to obey.

But, sir, there is another still higher and more important objection to the course adopted and pursued by the Senate, with regard to petitions of the character of that which he was called on to present. It is the practice, that after a motion to receive such petition was made, and the yeas and nays on the question desired by one-fifth of the members present, to prevent that question being put to vote by a subsequent motion to lay the former motion on the table. He had said on a former occasion, that he did not consider the Senate bound to take the vote immediately after the yeas and nays had been ordered, but they were bound to put the question and take the vote in the ordinary course of business and during the session. The constitution he considered as express on this point, that the obligation could not be dispensed with, without a palpable violation of its letter, as well as its spirit. The words of the constitution are, "And the yeas and nays of the members of either House, on any question, shall, at the desire of one-fifth of those present, be entered on the journal." He thought that any rule or practice of the Senate, by which this positive requirement of the constitution, when called for by the requisite number, is denied, evaded, or put off, during the session, was, as he had just said, a palpable violation of the constitution, and he could conceive of no one more open and dangerous. The rights of a minority, under such practice, were completely annihilated. Constitutions, and rules are framed for the protection of minorities, for the weak and helpless. Majorities can, for the time being, take care of themselves; but minorities to-day may be minorities to-morrow, and need the same protection; hence the necessity of always adhering to correct principles. To men not versed in political management, one would suppose this provision of the constitution would have the same meaning, and that, too, a certain and definite one, not to be altered by rule, or evaded by policy. He feared it was the dark and murky cloud of slavery which obscured this provision of the constitution, and prevented it from being clearly seen; when slavery is before our eyes, we seem incapable of seeing any other object. Gentlemen, he hoped, would not, on this question, always continue in a like situation with that notable Indian woman, who declared that her husband was always before her eyes, and prevented her from seeing any other man. His complaint was not that the rights of the small minority in which he commonly found himself on questions of this kind, was unconstitutionally taken away—no! it was the rights of the people; not of his own constituents alone, but of the whole country. It surely is desirable that the votes of members on important questions should be known, and evidence by record furnished of the fact how each member voted. This is the right and privilege of the country, a right which they have placed in one-fifth of the members present to demand for them, and which demand they have said, the remaining members shall obey.

He, then, in their name, demanded as a right, of the minority, that the yeas and nays on a motion to receive a petition on the subject of slavery, when desired by the competent number, be entered on the journal. There was no policy or favor connected with the demand. It was a sheer naked right, and to prevent its enjoyment, by the power of a majority, he considered as a plain, palpable and open violation of one of the clearest provisions of the constitution. He said that he would urge this point, as a question of order, and claim the decision of the chair; but notwithstanding your opinion, Mr. President, on a former occasion, that it was in order for the Senate to lay a motion on the table, after the yeas and nays were called, and thus entirely prevent the question from being taken, he should content himself now without an appeal to the Senate, as he did not wish to waste the time of that body, and as he considered the question of too high and important a character to be met and trifled with by technicalities. He said it was no frivolous objection on his part, made to delay the business, or weary the Senate. He never indulged in such pastime; but he considered it a question of vital importance to the country, to know how the members of the Senate would vote on the direct question, of receiving a petition to abolish slavery in the District of Columbia. He thought it highly improper, if not magnified, to evade this question, by laying it on the table. To him it was no new doctrine, to contend for the rights of the people and the minority, on a question of this kind. The Constitution of his own State used the same language as the Constitution of the United States, on this subject, but placed the power in the hands of two members only. The words of the Constitution were, "shall, at the desire of any two of them, be entered on the journal." Attempts had been made in the Senate of his own State, when he had the honor to be a member of that body, to evade a question by a side motion, after the yeas and nays had been called for by two members. He resisted it for the same reasons which induced him to resist the motion now. He was then sustained by the chair, and on an appeal, was triumphantly sustained by the Senate. He spoke from memory only, but presumed he was correct. It was hard for him to reconcile the practice of laying a motion on the table, never to be taken up, after the yeas and nays had been ordered, with another practice of the Senate, which would not permit the mover of a proposition to withdraw it, after a like call had been ordered; but he left it for gentlemen who had the power of the majority in their hands, to reconcile their inconsistencies here, and justify their practice to the country, and to posterity. It was a miserable expedient to cover over our feet

steps in our march against the temple of the constitution. It stood alone; no other combination of power or strength had, before this, been able to accomplish so much. The slaveholding power alone, was now found sufficient to close the eyes, and still the voice of the country, while its dark cloud is overspreading the whole land; and he felt gratified that when his official labors were ceasing, he now, for himself and for his country, had the opportunity to make his most solemn protest against the whole proceedings of Congress with regard to petitions on the subject of slavery. But he would say to the friends of humanity, of justice, of the constitution and laws, be not discouraged! Though the deadly mildew of slavery has destroyed the tender vine, yet shall its branches again shoot forth. The light in the temple of liberty is not yet quite extinguished; though your numbers are few, and yourselves at present a despised race, yet your cause is just, strong and powerful; with the shield of faith, and the arm of power, rush to the rescue, and prevent the now flickering flame from being totally extinguished. A nation—a world is coming to your aid, and your final triumph is as certain, as that "seed time and harvest, cold and heat, summer and winter, day and night shall not cease."

Pray, Mr. President, who are they who, if petitions to abolish slavery are presented here, or if Congress should attempt to consider the proceedings of one of the sovereign States, on this subject, threaten to dissolve the Union? Is it we who come before you as humble petitioners? No, sir, we use no such language, nor do we for a moment harbor such a thought, whatever may be our fate—dissolve the Union! destroy the relations and amity now existing between these States! what State will first lift its fratricidal hands in this unholy work? What man, like Cain, would murder his brother? They are not, sir, to be found amongst those who will act, who are the friends of liberty and of law.

No, sir! we throw back the charge upon those who are endeavoring to deprive us of our unquestionable rights. Is it from the deep fountain of the heart they speak, when they talk of dissolving the Union? To deny to any the right of petition, he thought, was a blow aimed at one of the Union's strongest ligaments, but he trusted the vital principle of the Constitution was sufficient to restore it to its wonted vigor, from injuries assaults like this. But, sir, let the hand of physical power be raised for such purpose, and its owner might soon find himself above the earth, and below the heavens. This, sir, is a disagreeable subject for discussion. He had always thought that to utter such sentiments either in public or private, was in bad taste—that the Union would, for any case be dissolved. Gentlemen he was sure were mistaken, if they thought that by threats of this kind, the people could be induced to surrender a lot of their constitutional rights. The safety and perpetual continuance of the Union, he considered mainly depended on the preservation and full enjoyment of those rights, in their pristine purity. For himself, he was not disposed to flatter in his course, or fail to perform his duty, here or elsewhere, on the ground that if he did so, others threatened to rush upon crime, and he wanted further to say to gentlemen that though himself and those with whom he thought on this subject were disposed to bear and suffer much, yet they as well as others, could think, and could feel; and that if that ill-fated hour should ever come, when, in defence of their dearest rights, it was found necessary, they could also act.

THE CHESHIRE COUNTY ANTI-SLAVERY SOCIETY.

Not according to notice in the Convention held at New Bedford, Mass. The meeting was opened with prayer by Rev. Mr. Sabin of Fitchburg. A Committee of five was appointed to prepare business for the meeting. A letter from Washington was read and remarks were made by Messrs. Crosby and Batchelder. Adjourned to 1 o'clock P. M.

Afternoon. Meeting opened with prayer by Rev. Mr. Pomeroy of Troy. Resolutions were then presented and supported by Messrs. Grosvenor, Batchelder, Felch and Crosby, and adopted. After singing by the choir, adjourned to half past six in the evening.

Evening. Meeting opened with prayer by Rev. Mr. Fitch of Winchester, an address was given by Rev. Mr. Grosvenor of Marlborough. The following are some of the resolutions:

Resolved, That political as well as moral action is necessary to remove slavery from the land.

Resolved, That it is the duty of the citizens of the Republic, who boast so loudly of their freedom to fall back into the utmost rear of the band of emancipationists, and thus deny the justice of those principles which are acknowledged not only by the monarchies of Europe but by the most absolute despots of the world.

Resolved, That the providence of God calls upon us to engage in efforts to abolish slavery.

Resolved, That the apologies for the system of American slavery and its longer continuance, tend to lower down the standard of moral obligation, to stupefy the conscience and to prevent conviction of sin and consequently to obstruct the progress of the gospel.

Resolved, That the recent powerful revivals of religion in the Sandwich Islands in concert with the truly anti-slavery views, spirit and operations of the missionaries, call for the devout thanksgiving of every christian abolitionist, and present fresh motives and encouragements to persevering and energetic efforts in the cause of humanity.—Herald Freedom.

The Florida Convention is making progress, though but slowly, in the formation of a State Constitution. At our last dates from St. Josephs, they had done little more than parcel out the several divisions of the subject among committees and receive reports from some of them. On the subject of "Domestic Slavery," a committee of the convention recommended that the Legislature be prohibited by the Constitution from passing any laws for the emancipation of slaves. They are to have the power of prohibiting the introduction of slaves as merchandise or criminals from other states; but not to prevent any emigrant from bringing in his own slaves. For all offences of higher grade than petit larceny, slaves shall have trial by jury. Free negroes and mulattoes are to be excluded from the State.—N. Y. Eccl. Post.

GOVERNORS' MESSAGES.

South Carolina.—Gov. Butler recommends an amelioration of the laws regarding the trial of slaves.

Georgia.—Gov. Gilmer calls on the legislature to take measures to get persons formerly but in vain demanded by him from the Governor of the State of Maine. These persons are guilty, by the laws of Georgia, of having enticed away slaves from their masters. Don't he wish he may get them!

Kentucky.—Gov. Clarke strongly urges "the inflicting capital punishment upon every individual who is instrumental in aiding or assisting a slave from (Kentucky) to any other state."

MISSIONARY SOCIETY IN JAMAICA.

A meeting of the Falmouth Auxiliary Baptist Missionary Society, was held in the Baptist Chapel in that town, on Monday evening the 26th inst. There were upwards of 3000 persons present. The chair was taken by the Rev. Thomas F. Abbott, and the following resolutions proposed and carried unanimously, 1st moved by the Rev. Walter Dendy, seconded by Mr. Edward Barrett, of Oxford estate:

"That this meeting, deeply sensible of the obligations under which it was laid to Almighty God, for the success which has hitherto attended the Baptist Missionary Society, and other kindred institutions, while it cherishes gratitude, and renders praise for the past, desires humbly to exercise confidence for a continuance of the same Divine help which is graciously promised in answer to the prayers of the Church."

2d. Moved by the Rev. John Clarke, seconded by Mr. Thomas E. Pictou:

"That the redemption of the great bulk of the population of this island from slavery, as well as the communication of the ever blessed gospel of Jesus Christ, place this meeting under increased obligations to extend the sacred truths of religion, particularly to Africa, the land of their forefathers, which on account of its present wretched and ignorant state, demands our most strenuous efforts to introduce into its interior that freedom which the Redeemer alone can bestow, but which He has promised to bestow in the use of his appointed means."

3d. Moved by the Rev. William Knibb, seconded by Mr. Andrew Dickson:

"That the openings which present themselves for the introduction of the gospel into the interior of Africa, are a loud call upon the Churches of Christ in Jamaica to attempt the formation of a Mission in one of the large cities on the banks of the Niger."

5th. That deeply convinced of the utter inefficiency of human effort to achieve Africa's redemption, and firmly persuaded that by the agency of the Spirit of God, the promise of the subjugation to the cross is to be accomplished, the church assembling in this place of worship, pledges itself to appropriate one evening in each month to special prayer, for the outpouring of the Spirit on Africa.

BAPTIST MISSIONARIES IN IRELAND.

The Baptist Society for promoting the Gospel in Ireland have eight ministers performing missionary services in different parts of the country, and twelve persons employed as readers of the Bible to ignorant families. They have forty-one schools under their inspection, containing 2900 children.

BEAUTIES OF THE FLORIDA WAR.

TALLAHASSEE (Fla.) Feb. 16

We stop the press to announce the following distressing intelligence received to-day at 12 o'clock, M. Pindarvis resides at the head of the Waculla, two miles from the seat road and twelve from Tallahassee.

February 16, 1839.

Mr. Benton—Dear Sir:—Last night my nearest neighbor, Pendarvis, his wife, and most of his children and negroes, were killed by the Indians. Judge of our situation. Please inform Gov. Call we wish aid—I fear to leave my family, but send my young man in pursuit—but we cannot pursue far, as all leave the families for the night.—We were awakened by the guns, but did not know till this morning what it was. Send me a keg of powder and a box of large size caps, a dozen bars of lead, &c.

DANIEL L. RICHARDSON.

We beg for efficient aid for pursuit immediately—I have plenty for man and horse to eat.

I have just viewed the scene of outrage and found Mr. and Mrs. Pendarvis, and two children murdered. She, (Mrs. P.) inhumanly butchered and mangled, lying in the yard—a female child nearly eaten up by the hogs—the old man and eldest son burned up in the building which was fired after being plundered. A few of us are to bury the dead, and a few to go in pursuit of the Indians supposed to have been eight or ten in number. Five children (the two eldest girls, one boy, and two small children) have been picked up in the woods unhurt, except one of the daughters slightly in the knee. All the negroes, six in number, escaped and came to my house in the night. Great alarm is felt by the neighboring people, and something ought to be done at once to check the vile savages.

H. ARCHER.

More Murders.—On Monday evening last, the house of Mr. White, residing two miles south of St. Augustine road, about 10 miles from Tallahassee, was attacked by a party of Indians. A negro was shot down in the yard, and simultaneously three rifles were thrust through an aperture aside the chimney of the dwelling, and discharged in the breast of a young man, brother-in-law of Mr. White, who fell dead instantly. Mrs. White also received three balls, and Mr. W. was wounded by one ball. The Indians then decamped without committing further depredations. The negro died next day.—Mrs. W. is thought likely to recover.—Mr. W. was not seriously injured. A party of our citizens next day went in pursuit, but were unsuccessful in finding the Indians. A number of signs have been seen in the neighborhood, and great apprehensions are entertained by the inhabitants of further attacks. A party from Camp Wacissa went out on Wednesday morning.

On Thursday of last week, a party of fifteen or twenty Indians attacked the dwelling of Mr. Stokes, in Jefferson county, in the day time; the inmates discovering their approach, fled and thus saved their lives. The Indians plundered the house of \$1,000 in bank notes, and burned it. Mr. S. was at his work about two miles distant at the time of the attack.

Value of a Nose.—A man was tried in New York last week, for biting off his neighbor's nose in a quarrel, and fined two thousand dollars and costs.

MASSACHUSETTS LEGISLATURE.

SATURDAY, March 16.

SENATE. The bill concerning the Seaboard Branch Railroad was taken up, and ordered to a second reading.

A bill concerning schools, passed to be enacted.

HOUSE. An engrossed bill, concerning schools, was passed to be enacted.

Mr. Allen's amendment to insert wine into Mr. Dickinson's amendment to the bill, concerning spirituous liquors, was decided in the affirmative—yeas 312 nays 115. And then the bill, together with the several amendments thereto, was recommitted to a Committee of seven with instructions to report on Monday next, at 11 o'clock.

MONDAY, March 18.

SENATE. Mr. Carter, from the Committee on Roads and Bridges, submitted a detailed report, accompanied with a bill relating to Charles River and Warren Bridges—read, laid on the table, and ordered to be printed.

The Senate resumed the consideration of the bill concerning the militia. Sundry amendments were made, and Mr. Ashmun moved that the bill be indefinitely postponed, which was decided in the negative—yeas 11, nays, 17.

HOUSE. The Committee to which were committed on Saturday the several bills regulating the sale of liquors, reported a bill which provides that no person shall sell less than 15 gallons of ardent spirits or wine, unless licensed by the County Commissioners or the Common Council of a city, who shall have power to grant licenses for the sale of liquors in quantities not less than one gallon. Innholders however, may be licensed by the County Commissioners, on the written approbation of the Selectmen of the town, or by the Mayor and Aldermen of cities on the vote of the Common Council authorizing it and determining the number to be licensed to sell a less quantity to travellers or permanent inmates of their houses. None of these persons to receive licenses without paying a sum into the County Treasury, not less than 10 nor more than 200 dollars, the amount to be determined by the County Commissioners or Mayor and Aldermen. The bill was read and ordered to a second reading to-morrow.

Resolves concerning the Northeastern Boundary were passed to be engrossed with amendments.

A report that it is inexpedient to legislate on the subject of the deliverance of citizens liable to be sold as slaves, was read, and on motion of Mr. Bradburn, of Nantucket, it was recommitted to a committee of the House, with instructions to report the resolutions appended to the minority report, or others containing the principles of the same, and Messrs. Andrew of Salem, Green of New Bedford, Banks of Princeton, Hood of Lynn, and Broadbent of Tisbury, were appointed to constitute the Committee.

Judging from the course pursued in the House, and from information received from a member of that body, we believe that no essential alteration, if any, will be made in the present regulations of the sale of spirituous liquors.

We heartily approve of Mr. Allen's amendment involving wines in the common stock of prohibited liquors.

REVIVALS.

Michigan.—The Church at Detroit, under the pastoral care of Rev. Mr. Duffield, has been blessed with a season of refreshing, and about twenty have been added to its communion. Revivals are also reported in progress in Farnington, Clinton, Ypsilanti, and Salem.

Mississippi.—The Rev. L. N. Donnell, writing from Raymond, says:—"I have been in this State two months, and am happy to say the Lord's work has been greatly revived, and whole churches have been reared. The Lord, we trust, is doing a good work for us at Raymond."

Rev. Jesse Stratton writes from Shongola:—"We have had an interesting season in our churches lately. The Rev. James Gallagher, from Missouri, has been with us holding a series of protracted meetings, which have resulted in the addition of about one hundred and thirty members to the different churches within the bounds of Clinton Presbytery. To Carrollton church 40 members were added. To Middleton church 35; Shingola church 20; Grenada church 24. Additions have also been made to the churches of Canton Lexington, and Clinton."

Philadelphia.—In addition to what we stated week before last respecting the work of grace in Rev. Mr. Brainerd's Church, the Telegraph and Observer says, there are "repeated instances of hopeful conversion, in four or five other congregations" in that city.

Eighteen persons were received to the communion of the Cedar Street Church on profession of their faith last Sabbath, and twenty nine at the last preceding celebration of the Lord's Supper. More are expected to join at its next Communion.

Twenty-six were received into the Fifth Presbyterian Church (Rev. Mr. Waterman's) last Sabbath. This is the first fruits of a work which has been some time in progress. From sixty to seventy hopeful conversions are reported by the pastor.

Accessions are expected soon to be made to Rev. Mr. Brainerd's church, and also to Rev. Mr. Judson's, temporarily supplied by Rev. Mr. Squier.

New Hampshire.—An interesting revival is reported by the pastor of the church at Rye, N. H. "Some thirty or forty at least give decided evidence of having passed from death unto life."

There is an interesting state of things in several other towns in the same vicinity, particularly in North Hampton and Brentwood.

New York.—On the last Sabbath in February, forty-one were added by profession to the church under the care of Rev. Mr. Hatfield in Broome street, in this city.

A large number have recently entertained hopes in the congregation of the third free church, corner of Houston and Thompson streets.

Twenty-seven were added on profession of their faith to the first church in Brooklyn (Rev. Dr. Cox's) on the first Sabbath in February.

We learn from a clergyman just from Jamaica, L. I. that there is a very interesting work of grace in progress in that place, particularly among the teachers and members of the Sabbath School. We hope to hear more hereafter.

The above is only a part of what we might furnish on the subject of revivals of religion which are now in progress. In view of such manifestations of the Divine presence, we cannot forbear to put the question to each of our readers, Do you pray as much for the existence and progress of pure, genuine and powerful revivals of religion in the church of Christ as you ought? And do you labor as well as pray for such a glorious result? Remember that the time cannot be long before you will meet your impatient friends at the Judgment Bar. What is done must be done quickly.

N. Y. Observer.

The pleasure of resisting temptation is the only enjoyment that we can be sure of in this world.—Red.

Christian Reflector.

"charity rejoiceth in the Truth."

WORCESTER:

FRIDAY, MARCH 22, 1839.

"WHAT CAN BE THE REASON?"

"The Southern Literary Journal" published in Charleston, says the Greenville, S. C. Mountaineer, "is again suspended. It is astonishing to us that a literary periodical can not be sustained by the citizens of our state. THOUSANDS OF DOLLARS are expended every year for Northern productions of the kind, yet we suffer one in our own State to fail for want of support!"

"Astonishing!" Who is astonished at such a fact? We are not. It is the "high minded and chivalrous," though we believe, not very literary "Southron," who spends so much time in boasting how slavery elevates the people of the South over those of the North, that he has little time left for "the drier pursuits of literature." Another reason may be imagined, that, to preserve "the cornerstone of our republican edifice," it is indispensable to prohibit the slave the cultivation of literature, so that he can neither make books for "Massa" nor read them to him, if others make them. Let Jack and Bill and Bob be sent to our northern schools, such as Yale and Cambridge and Dartmouth, for some seven years, to learn the art of Book-making, and they will go back to the South and write something worth "supporting." Then, the Southern "Nobility" will have "Literary Journals" enough, and not have to pay "the mean working men" of the North "thousands a year" for books. This book-making is only fit for black folks. "Niggers are made to do the work" of learning—thinking &c. Don't put such drudgery on "the nobility."

WHAT SOUTHRONS CAN DO.

If they cannot support "a Literary Journal," they can burn up hundreds of papers full of the very literature they most need, if they would ever become able to make and "support one in their own State." If they would read the "Human Rights" and learn what Human Rights are, they might learn to make their "own books." Till they do something like this, we venture the prediction they never will be able to "support one Literary Journal" of their own. They can not now support a College, and never will be able to "support one" so long as Slavery exists among them. The curse of Slavery blasts, like a Mildew, every thing of the sort. Else, why is it that there is not "one substantial College in all the Slave-holding territory of the United States?" Southern Colleges "are, without exception, far inferior to many of the Northern Academies. Both the glory and the shame of South Carolina, THOMAS S. GRIMKE and John C. Calhoun, were educated in Yale College at New Haven; and we well remember a conversation we had, some fifteen years ago, with the former in Charleston, and how his noble spirit glowed with fervid classical love and admiration of his "Alma Mater" while he recurred to "those years he spent early youth amidst the shades of Yale," when he drank in those great truths which afterwards made him the glory of the South. It was then, now sunken, though lamented, brother of our South and Angelina E. Grimke (the latter now wife of our noble Weld)—it was the gifted, learned, the judicious, the pious and the great Thomas S. Grimke, one of Yale's thousand sons who led "the Union" party, when John C. Calhoun would, if he had been able, have "nullified" the laws of the Union. Would he have ever done a deed like that described with so much "pomp of wordy phrase" in the paragraph below? Never. He would have foregone to becoming shame, the dastard spirit, which could do the deed. Now read the strutting sentences, as they stride over the 500 immaculate corpses of the "Human Rights," and make your own comments. We take the article from the Greenville Mountaineer of March 1, which quotes it from an Augusta paper.

"There were received, on Monday night last, at our post office, upwards of 500 copies of 'Human Rights'—Extra," an abolition paper published in New York, put up in single copy, and directed to most of our post masters in the State (Georgia) and other citizens. Our post masters on ascertaining the title and contents of the paper, DID NOT HESITATE ONE MOMENT (Grandiloquence!) as to the course it should pursue: all the copies that could be found were detained and destroyed."

ANTI-SLAVERY MEETING.

The Annual Meeting of the Anti-Slavery Society of Worcester County, South Division, was held at Leicester on Tuesday last. The occasion was one of considerable interest, although on account of the bad traveling, the number of delegates was not large.

Several able addresses were made and good resolutions adopted.

An account of the doings of the meeting was ordered to be sent to the Reflector for publication, which may be expected next week.

On the unpleasant subject of the misunderstanding at present existing between the Massachusetts and the American Anti-Slavery Societies, we take the liberty to say that a strong desire and confident hope were expressed that both parties will speedily adjust their difficulties the spirit of christian candor and love. Let there be no strife between them—they are brethren. Let all concerned consider that the weight of the evils which may accrue from our contentions about little things, must fall on the poor slave. Then they will be ready to make some self-sacrifice to prevent such a result.

WORCESTER BAPTISTS. We are happy being able to say that the Baptist Church at Society in this town have extended to Rev. B. SWAIN an unanimous invitation to settle with him as Pastor. To this invitation Brother Swain has not yet made reply. Of his qualifications for this station, second in importance,

perhaps, to no pastorship in the Commonwealth, it would be improper to speak thus publicly. May God direct him to a right decision.

THE INTERESTS OF THE SOUTH.

COLUMBUS, Miss., Dec. 18, 1838.

IMPORTANT TO THE BAPTISTS IN THE SOUTH.

After a full interchange of views between Elder Robert J. Daniel, an agent for the American Baptist Home Mission Society, and the Baptists in and around Columbus, as well as those in other parts of Miss. and Tenn. in relation to the propriety of forming a Southern Home Mission Society, auxiliary to the American Baptist Home Mission Society, it was generally agreed that the interests of the south required that such a society should be formed with as little delay as the nature of the case would admit. Elder Daniel, having travelled extensively and consulted the Baptists generally, declared his conviction not only that the object was desirable, but the south would co-operate readily and efficiently in the undertaking; and furthermore that Columbus was perhaps as favorable a point to meet as could be selected.

Therefore notice is hereby given that, if Providence permit, a convention will be held with the Baptist Church at Columbus, Miss. commencing on Thursday before the 3d Lord's day in May, 1839, to form a Southern Baptist Home Mission Society, auxiliary to the American Baptist Home Mission Society.

The geographical limits of the society remain to be settled by the convention; though it is hoped that delegates will attend at least from all the States south of the parallel of latitude which divides Tennessee from Kentucky.

A communication upon this subject, from Elder Daniel, may be expected soon to appear. Baptist papers generally will please copy this notice.

Certainly, we have no objection to the formation of "a Southern Baptist Home Mission Society;" but we copy the article above for the purpose of letting Baptists of the North know what is going on at the South. But why is the movement necessary? Answer. "The interests of the South"—slave holding "interests" demand it. If a Northern Home Mission Society had been proposed, on the ground that Northern interests demand it, it would have started the hue and cry of "Abolitionism!" "The American Society" may be liable to send out to the South occasionally, a man who is not prepared to defend the Divine authority of the "peculiar institution;" and that institution requires to be guarded with more than "Argus" vigilance against the incendiary of the Truth that any and every man has the Heaven-bestowed right of owing himself.

TWENTY-FIFTH CONGRESS.

IN SENATE.

TUESDAY, February 19.

When the bill for the armed occupation of Florida was on its third reading, Mr. Morris rose and hoped the bill would be laid over until to-morrow, in order that he might have time for a thorough examination. Mr. Benton said the bill was one of great importance; a bill of public character, and had been before the House since early in the session. It had been twice printed and laid before Senators on their table, and he objected to any further delays.

Mr. Morris said it was one of the most extraordinary bills that had ever emanated from a christian country—it would better become the dark ages of the twelfth century—they were to have lands, annuities, &c., to be soldiers and quasi citizens, with leave to kill when, where, and whom they pleased, without being responsible to any one. We call upon and expect these citizens to do what the whole military force of the United States could not do. He thought it a political move to force Florida into the Union before she could be matured by a regular and peaceful population. He thought also that if one-half of the land were given to the Indians, peace would be restored without bloodshed.

Mr. Smith (Ind.) asked the yeas and nays. The bill was objectionable to him in many points of view, and he desired to have his name recorded against it.

Mr. Davis thought the measure dangerous in itself; that the same would be asked for the northwestern frontier, creating a kind of feudal tenure, the true intent of which bill was to make Florida a State.

Mr. Benton replied with great warmth, affirming that the service was not such as the U. S. Army could be expected to do—it was the peculiar duty of pioneers, such as would flock to Florida under the provisions of the bill. He read a document to prove that the coast was unsafe to commerce, on account of the Indians that were lurking about the shores—murdering the unarmed seamen driven by storms on the adjacent banks.

Mr. Davis said that on one side there were savages carrying on war in their own peculiar manner, and we procure a band of white marauders to fight a band of marauding Indians. It was a measure, to say the least of it, of doubtful policy, unconstitutional and unwise.

Mr. Linn said, north, south, east and west had many sins to answer for, probably, in relation to their treatment to Indians.—He spoke of the aid which the Atlantic States had received from the English Government, and the Lords Proprietary, which enabled the old 13 States to grow up in the strength they had. Mr. L. spoke of the struggles of the west in contending with the Indians—they did it for the sake of the lands given, and we had only to extend the principle to Florida to have that Territory freed from Indians. All he desired was safety for ourselves, and protection for the Indians. The most effective mode would be to put Col's rifle in their hands, and a few dogs, and they would soon root out those Indians.

Mr. Clay said it would be a most wasteful measure—if these men were to be soldiers,

they never could be farmers—and if farmers, they never could be soldiers. In the war with England, we gave 160 acres to each enlisted soldier, and their lands were sold as soon as the patents were dry for 20 and 30 dollars, thus wasting the public domain. Not one in a hundred of the soldiers ever settled on their lands. Kentucky, with all her bright climate and rich soil, without having any of the disadvantages to contend with that Florida had, did not root out the Indians for five and twenty years.

Mr. Benton rejoined, when the question was put on the passage of the bill and carried, yeas 25, nays 18.

Thus our highly civilized Statesmen deliberately plot how to murder red men because they are called savages. "Kentucky did not root out (as swines root?) the Indians for twenty five years." Pity, that it takes so long to commit such whole-sale murder!

Gentle Statesmen, know ye, there is an observing God. "Laugh now"—but ye will "mourn and weep," when, as ye have showed no mercy, so it shall be done unto you. The trembling of "Felix" was but a momentary moral ague fit, in comparison with the terrors which await you, for the robbery and murder and the ten thousand innumerable cruelties you are legislating "for dishonest gain." Read the last five verses of the prophet Ezekiel, 22 chapter.

"Her princes in the midst thereof are like wolves ravaging the prey to shed blood, and to destroy souls, to get dishonest gain.—And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God."

Now read the following.

SLAVERY. The Baltimore Transcript says, two free colored men are now in jail at Snow Hill, Md. having remained in the State longer than the law permits to free negroes! The fine imposed is \$50 for each week after the first ten days. In one of the above cases, the fine amounts to \$225—in the other to \$4000! They are to be sold as slaves, to pay the fine.

To CORRESPONDENTS. Our Correspondents, we doubt not, mean to pay their postage; but it sometimes happens that they do not. We lately received a double letter, in no way interesting to us, which was post marked "paid 6 cents," but "unpaid 12 cents." This may serve as a specimen.

For the Christian Reflector.

HINTS TO PARENTS.

A few hints to you that are Parents (if the editor should see fit to give them place in his columns)—on the importance of training your children in such a way that, if you should unexpectedly be called to meet them in the other world, at the end of the way in which you had trained them, you would not have occasion to lament and say, alas! alas! they are undone!

Dear friends, I am a man of sorrows, and I think I can say, acquainted with grief. I should give way to my feelings, I should be unmanly; yes, unfitted to fill the place that my God has designed for me. But as my Heavenly Father sees fit often to teach me lessons by the rod of affliction, I am at last compelled to take my pen to declare unto you what I believe to be the duty of all parents to their children, in order that they may have the happiness, in time, of looking forward to the day, when they shall meet their beloved ones in that world where sorrow is not known or felt.

It is the duty of all parents, whether professors or not, in all our movements, so to conduct as to carry the impression to the tenderest mind that we have a parent which is unseen by the natural eye, eternal and in the Heavens; and that all our blessings come from Him. And, if he sees fit, in his holy designs, to use the rod, we are to try them, more than ever, to impress on our children the idea that it is no more than we deserve; teaching them by example the lesson of submission, to be still and know that it is the Lord, and that we really believe that all things will work together for the good of them that love God.

In any of the dealings of God towards us, we should never be found freely inquiring why he deals thus or so, and, in that way, impress on them the sinful idea that all is not right, and thus implant in their tender minds a disposition to question our authority and rightful demands on them. For, when that evil seed has taken root and begun to grow, O painful thought, how soon will they begin to distrust the right of High Heaven over them.

Again; in all our dealings with and movements towards our fellow mortals, we should conduct in such a manner as would be most likely to convince the tenderest mind that we are all children of the same Common Father—that he bestows blessings on his children, both the obedient and disobedient; and, as he is ever willing to forgive and embrace his children, when they penitently return from their sins and grant them an inheritance with him in his Kingdom of eternal rest, so we feel it our duty and high privilege to follow the example of our heavenly Father, in seeking their best temporal and eternal welfare. In this way, we may teach them to be kind one towards another, obedient to their parents and, at the same time, that we esteem others as good as ourselves; and that to do an injury to

one of our fellow men is to injure our Heavenly Father, as much as, yea more than they can insult us by disobeying our commands, or in any other way.

Would to God, we might feel this truth so much as to stimulate us to activity in parental duty.

By our being often found by them at the throne of grace, pleading not only for the forgiveness of our own sins, but also of the sins of the whole world, we shall convince them of our belief in Christ, and teach them that they, too, must be penitent for their sins.

Had the prodigal son not returned, he must have continued under the frowns of his offended Father; so the impenitent sinner must lie down in sorrow, "where the worm dieth not, and the fire is not quenched."

It is our duty so uniformly to feel, as well as act piously, that we can, at any time, take up the subject which relates to the welfare of their souls, (for it is the soul that I wish to benefit) without a blush that we have not felt on this subject so deeply as to make the interest of that soul, which we, under God, have been instrumental in bringing into existence, one of our greatest studies.

By being active in business, fervent in spirit, serving the Lord in health, we shall teach them not to procrastinate duty to the ruin of their souls. Then, when we are laid on our bed of death, that we shall have no lamentations to make, that our work is not done. We shall have no occasion to call our friends and children around us and warn them, but, with the poor African female, shall be able to say, we did our work while in health, we have only to lie down and die.

V. B.

For the Christian Reflector.

ASKING AMISS.—No. 4.

Not connecting obedience with prayer, is sometimes the reason it is not heard.

It is a fact strange as it is true, that Christians are often unprepared for the very blessing they seek; and sometimes, probably, would oppose God, should he immediately answer them. Nothing is more natural to the saint than to pray for an increase of grace—for more faith—more love—more humility; but perhaps, the next hour after praying thus, should the rod of affliction be laid upon him, or should he be called to the performance of self-denying duty, in order that his faith may be strengthened, his love increased, and himself laid in the dust, he immediately begins to plead—"I pray these have me excused."

But God cannot consistently with his holiness, hear the prayers of the disobedient. He hears none but the obedient.

Such is the doctrine of inspiration. "He that turneth away his ears from hearing the law, even his prayers shall be an abomination." "If any man be a worshipper of God, and doeth his will, him he heareth." "Whosoever we ask, we receive of him," says John, "because we keep his commandments, and do things which are pleasing in his sight."

The Lord would have us pray, that those who polluted not his Sabbath, and who took hold of his covenants, he would make joyful in his house of prayer, and their sacrifices should be accepted on his altar.

If, thus, christian reader, you have prayed for heavenly-mindedness, merriment at those providences, which are designed to wean you from earth, and make you meet for the inheritance on high; but with a submissive, obedient heart, say in the language of our Great Exemplar, "Father, thy will be done."

If you have felt ardent desires for the salvation of relatives and friends—for the prosperity of the church with which you are connected—the cause of Christ in our land and the world—remember that, in order to receive, you must obey as well as pray—you must do as well as ask. While unfaithful—while no special means are used to bring those within the circle of your influence—a wife, husband, child and neighbor, to Christ, while known duty to the church is unperformed, and God's appointed instrumentality for the conversion of the world is neglected—will He answer prayer?

"If I regard iniquity in my heart," says David, "the Lord will not hear me." Disobedience is iniquity.—Schah.

For the Christian Reflector.

NON-RESISTANCE EXAMINED.

Mr. Editor,—I wish to present, through the columns of your widely circulated paper, a few thoughts and reasons on this important subject to the public of all classes.

I shall confine myself principally to the examination of the 6th verse of the 9th chapter of Genesis, taking into the account the doctrine contained in that verse, as advanced by the Rev. H. C. Wright in his exposition of the passage at the Vestry of the Central Church, in this town, on Thursday evening the 14th inst. Mr. W. says, "it does not contain a command but a permission only for man to take the life of his fellow man, and the crime for which man's life shall be sacrificed, is left to the discretion or judgment of man." Now I would ask, taking this view of the subject, if men have examined it according to their best judgments, guided by discretion, and have come to the conscientious conclusion that man's life ought to be taken for four or five specific crimes, does not his explanation of the passage sanction the conclusion and justify men in the execution of the law of life and death in those cases specified on the pages of our Statute Book?

Non-Resistance, in all cases, under all circumstances and without a single exception, I cannot yet believe. And why?—Because I do not believe that it was ever designed that the attribute of justice should be superseded or eclipsed by the very extensive exercise of the attribute of mercy. God always works by secondary causes or agencies, as for instance in the foundation and government of the natural world, he did not take this earth in his hands and shape it,—nor does he move it on its axis, or round the sun with his fingers; but he has established the law or principle of gravitation

by which he formed this earth and governs the natural world. So, through the agency of man he governs the moral world. Mercy is not unconditionally boundless, but there is a point in God's forbearance with man, where justice must have its claims; and man, as I understand the Bible, is to be executor of those claims, and that according to the light he hath received, and not according to that which another hath, or thinketh he hath received. The same principle enters into the spiritual dealings with men, as is evident from this passage, "my spirit shall not always strive with man," which shows that unless the conditions of mercy are complied with, justice must take place. I want light upon this subject. My mind and heart are open to conviction. I hope, the principle of Non-Resistance will prevail to a greater extent than it ever has yet, for I believe that both justice and mercy require that it should; and if it is right, I hope it will be embraced and practised in its unlimited extent. If these objections should meet the eye of any one who will "clear them up," with a few others which I may hereafter present, I will promise to be a Non-Resistant to pay for it.

C. W. A.

For the Christian Reflector.

WHAT IS "PURE RELIGION?"

To the clergymen of those denominations called Orthodox, Presbyterian, Methodist, Close communion, General, and Freewill Baptist.

I think, you have publicly declared, with one voice, that religion is not morality—that you have treated of morality as something altogether different from, and inferior to pure religion.

Then, what is religion? It is not immorality surely, for you assert that a real Christian is, in all cases, a moral man. But pure religion, you say, as suggested above, is a different thing from, and far superior to strict morality—that very much is required of a man more than morality, in order that he may be a disciple of Christ and be saved from sin and saved in heaven at last. In saying that one may be a good moral man, and have no religion, you seem to affirm that morality is no part of religion. "A man may be over so moral and have no heart religion." "A man may be strictly moral without an interest in Jesus Christ."

Expressions from the public desk, like those last quoted, are so common that no one, probably, who attends public worship (as it is called) even though but rarely, has failed to hear them.

To me it appears that the effect of this egregiously erroneous doctrine is exceedingly unhappy and pernicious. And to say nothing of the infidelity, skepticism and atheism which may be traced to this cause, it carries men into the ranks of Universalism by thousands. (For Universalists say—"Morality is the best, and only true religion in the world," and in this I agree with them.) It tends to discourage, depresses hope in thousands of cases, and sometimes leads those who believe it to despair, insanity, and the commission of suicide. I am aware that to bring such a charge against the popular clergy is, by many, considered nearly or quite blasphemous; and to prove the same may be thought an aggravation of the crime. But if I succeed in proving the opposite doctrine, viz. That pure religion is morality, and only morality, your controversy will not be with me, but with any, it will be with the Savior and the Apostles.

But to the question—What is pure religion? Answer.—It is morality, nothing more, and nothing less. Proof—see James 1: 27. "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

It would seem that this plain declaration of the apostle were sufficient to convince all, that religion is morality. Mark the expression—"Pure religion and undefiled." How strong—how clear. What but morality would it be, to sympathize with, and administer to the wants of the fatherless and poor widows and others who are in affliction and distress, and to keep one's self free from selfishness, or love of the world? What are acts of morality, if these are not? Just look to the Savior, the Apostle's guide, and you will find men are approved and saved on the ground of morality; and that they are condemned because they are not moral.

See Matt. 25: 34 and onward—"Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—for [because] I was a hungry and ye gave me meat. I was thirsty and ye gave me drink, &c. Were not these words met? V. 40th. "Inasmuch as you have done it unto the least of these my brethren, ye have done it unto me." V. 41st—"Then shall he say unto them on his left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels: for [because] I was a hungry and ye gave me no meat; I was thirsty and ye gave me no drink." V. 45. "Inasmuch as ye did it not unto the least of these my brethren, ye did it not to me." V. 46. "And these shall go away into everlasting punishment, but the righteous into life eternal."

What say you now of morality? Is it pure religion or not? You see how mankind are approved and saved on the ground of morality—and are they not saved on the ground of pure religion? What then is the difference? Again is not all the moral law morality?—If not, why call it moral law, if it is not moral?

And do not men enter eternal life by the moral law, or which is the same thing, by putting on Christ and walking in him? Matthew 10: 25, 28, inclusive. "And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He [Christ] said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he [Christ] said unto him, Thou hast answered right; this do, and thou shalt (inherit eternal life) live. Who can not see that men are saved for mor-

ality and that morality is religion, and that religion is morality? "His name shall be called Jesus because he shall save his people from their (immorality) sins"—i. e. teach them to forsake sin or immorality, and enter into (morality) eternal life, which is salvation in this life.

I am told, religion is the exercise of faith and love. Very well—How do we know one has faith or love, but by his morality? "Show me your faith without your (morality) if you can" works, and I will show you my faith by my (morality) works." James 2: 18, "Love worketh no ill to his neighbor"—"Love is the fulfilling of (morality) the law"—And, like faith, is known only by (morality) works.

It is true that works good in themselves may be performed to be seen of men, or from other impure motives;—but works so performed would be the fruits of hypocrisy, not of morality. If not found to be in error and soon corrected, I purpose to say more on this point, under an article to be called *Perversion of reason*, in which many of the doctrines of the Popular Clergy will be disputed and discussed. The article will consist of several numbers, one of which will be given at a time, through the Reflector. The first may be expected to appear in the next number of this paper. I expect that whoever attempts an answer to any communication of mine, will sign the same with his real name. How readers in general will like this method, I cannot tell; but I have some acquaintance with, I suppose more than a hundred readers of this paper, all of whom, I think, would prefer having articles signed by their author's name.

Winchendon, March 18th, 1839.

REUBEN HARRIS.

In admitting the above communication, we shall not be understood as endorsing the writer's view; and while we leave it for others to set him right, if he is wrong, we remark that it seems to be his object to show that the words "religion" and "morality" are synonymous, not to claim that works, however good in themselves, can save the soul of the doer; for he says—"It is true that works good in themselves may be performed to be seen of men," &c. He does not pretend that works are ever "pure religion," except they spring from "faith." To us there is some confusion in the writer's phraseology, for he speaks of works as morality, and then says that "works so performed would be the fruits of hypocrisy and not of morality"—making works to be both morality and the "fruits of morality." Great care is necessary in discussing the great subjects of the Bible, 1st. to acquire very clear views of the points at issue, and 2dly, to express those views in such a way that there shall be no contradiction.

It is very possible that speakers and writers have used the words religion and morality too loosely. How does the Bible use them? As the word morality is not used in the Bible, it is proper that it be accurately defined, if it be used by us in connection with scripture subjects.

Fires.—We learn that two Factories have been burned in Oxford, one on the last Sabbath and one other on Wednesday night.—Particulars not known.

TEXTS FOR THE COMING FAST.

Job, xxvii: 11—23, Psalm xxxvii, Prov. xv: 1, 2; xxii: 3, 24; xxxi: 8, 9; Isa. lviii, Jer. xxii, Ezekiel xxii: 27—31; James i: 1, v: 1—8.

For the Christian Reflector.

An Anti-Slavery Society was organized at Reading North Parish on March 5th with about fifty members.

The following gentlemen were elected officers.

President, Joseph Cook.
Vice Presidents, Charles Watson.
Secretary, Wm. Pierce.
Counsellors, Horatio Brown, Wm. D. Vinal, Ebenezer T. Abbott.
The Constitution provides that the Society shall be auxiliary to the Massachusetts Anti-Slavery Society.

JOSEPH COOK, President.

BRIGHTON MARKET, MONDAY, March 13.

At market, 300 Beef Cattle, 13 pairs Working Oxen, 15 Cows and Calves, 100 Stores, 800 Sheep, and 33 Swine. Several lots of Sheep and about 40 Beef Cattle unsold.
Prices—Beef Cattle—We quote first quality to \$25 a 8 75; second quality 7 75 a 8 25; third quality 6 50 a 7 50.
Working Oxen—We noticed Sales at \$110, 115, and 125.
Cows and Calves—Sales at \$33, 38, 40, 46, and \$55.
Stores—We noticed the sale of Heifers, to calve in a few months, at from \$22 a 35.
Sheep—Dull; We quote lots at \$4, 4 25, 5 50, and \$75.
Swine—Not enough were at market to establish prices.

MARRIED:

In Rutland, March 12, by Rev. Josiah Clark, Mr. John Loring of Leicester, to Miss Catagada Read.
In East Douglas, Mr. Scott Berry, Jr., of Hardwick, to Mary Ann, daughter of S. Lovett, Esq.
In Philadelphia, Jan. 20, Dr. Abijah W. Draper of Roxbury to Miss Lydia F. Swain, formerly of Nantucket.

DIED:

In this town, March 8, Mrs. Mary, wife of Mr. Samuel Sturtevant, aged 62.—Friends in Vermont N. Y. & Ohio, are requested, &c. March 17, Sylvia A., daughter of Hollis Ball, aged 14.
In Shrewsbury, March 18, Mrs. Olive G. wife of Mr. Leonard J. Kendall, of Augusta, N. Y., aged 26.
In Barre, Mrs. Mary, wife of Mr. James Piper, aged 66.
In Mendon, March 9, Hannah Maria, only daughter of John Wheeler, aged 4 years.
In Waltham, Mr. Daniel Brown, aged 64.
In Boston, March 13, Dr. Wm. King, the distinguished Electrician, and the inventor of improved lightning conductors, aged 77.—March 14, Mr. David Sanger, a soldier of the revolution, aged 83.
In Bridgewater, March 15, Miss D. M. G. Child, aged 26.

On board the Light boat at Bartlett's Reef, near New London, March 4, very suddenly, Capt. Levi Case, a native of Massachusetts, aged 41.

NOTICE.

THE subscribers have this day formed a co-partnership in business, for the purpose of carrying on all kinds of

BOOK AND JOB PRINTING.

Their assortment of type and other materials has been recently very much enlarged and improved, and they are now prepared to print, in the best manner, at short notice, and on the most favorable terms,

BOOKS, PAMPHLETS, Business and Visiting CARDS, LABELS, CATALOGUES, HANDBILLS, SHOW BILLS, Hat Tips, with Gold, Bone or Ivory, STAGE BILLS, BLANKS, &c. &c.

No. 5 Goddards Row, Worcester.

M. SPOONER.

H. J. HOWLAND.

Worcester, March 11, 1839.

Boarding School for

Boys.

By ELMER VALENTINE, Northboro', Ms.

THE next term of this School will commence Monday, April 1st. In this School, all the various branches of the English language are taught, together with the French language, Drawing, Painting, &c. Terms moderate. March 15, 1839. 3w

NOTICE.

THE co-partnership in the Printing Business, heretofore existing between the subscribers, is this day, by mutual consent, dissolved. The debts and credits of the company will be settled by H. J. Howland, who will continue the business at the old stand.

S. H. COLTON.

H. J. HOWLAND.

Worcester, March 6, 1839.

Worcester, Ms.

PROBATE OFFICE, March 5, 1839.

To all persons interested in the estate of JOSEPH FULLER, late of Holden, deceased.

YOU are cited to appear at a Court of Probate to be holden at Worcester, on the first Tuesday of April next, to show cause why the Administrator's account of his administration of said Estate should not be allowed. CHAS. G. PRENTISS, Reg.

Mulberry Trees & Cuttings.

FOR SALE BY THE SUBSCRIBER. THREE THOUSAND Cuttings of *Morus Microcarpa* Trees, 3000 Canton Mulberries, so called. This Canton are said to stand our winters by those who have grown them, and are second to none for richness and quantity of foliage.

Also, 10,000 of the Alpine and other varieties used by the Silk growers, who recommend growing a variety to change the feed to their worms, as it tends much to their health and growth. Satisfactory evidence of their genuineness will be given to purchasers.

GEO. W. WHITE. Also, for sale as above, a general assortment of FRUIT and ORNAMENTAL TREES. Lincoln Grove, Worcester, Feb. 28. 1f.

Important Pamphlet.

HOLDEN SLAVE CASE.

JUST published, a "Report of the Holden Slave Case, tried at the January Term of the Court of Common Pleas, for the County of Worcester, A. D. 1838." Published by the Board of Directors of the Holden Anti-Slavery Society.

For sale at the Book-Stores. Feb. 22.

Malcom's Travels.

GOULD, KENDALL, & LINCOLN, Boston, have in press, and will publish about the first of March, Travels in Burnah, Hindustan, Malaya, Siam, and China, by Rev. Howard Malcom, in 1 vol. 8vo. and 2 vols. 12mo.—with a superb map of South-eastern Asia—five steel plate engravings, and nearly 100 wood cuts.

CHARACTERISTICS OF THE WORK. It is not a mere diary of events which befel the traveller, but contains thousands of facts, dates, numbers, prices, &c. &c., which are either original, or gleaned from sources not accessible in this country.

Incidents, anecdotes, and scenes have been freely introduced; but only such as tend to make the reader better acquainted with the country.

The most perfect impartiality is shown to every sect of Christians, and such details given of the various Missions, as will make the work equally acceptable to every persuasion.

Such sketches are given of the history of the Countries, Towns, and Missions which are described, as serve to throw light upon their present condition.

The map is beautifully executed, and may be considered original. Many important corrections have been made by actual observation,

POETRY.

For the Christian Reflector.

GETISEMANE.

Near Cedron's brook—over against the wall
Of that famed city which Jehovah chose
For his own residence, and plac'd his name
And his Shechinah there—there was a place
Secluded, and for meditation meet,
Where oft the Savior, when the day was past,
Retir'd, to hold communion with his God,
And thus his spiritual strength renew
By waiting on Him. Hither he repair'd
With the eleven; for Judas now had gone
To consummate his treachery, and betray
His Master to his foes. He knew the place;
For with his Lord he often had been there
And witness'd his devotions, and his tears—

And now arrived the hour, when all the guilt
Of a rebellious world, on Christ was roll'd
And overwhelm'd his soul in agony.

He took with him th' Apostle whom he lov'd,
With James and Peter, and began to weep
Exceeding sorrowful, even unto death,
Then bade them tarry, while he onward went,
And vented all his bitter grief in prayer.
And there he pray'd—"Father if it can be
Consistent with Thy wisdom infinite,
That from my lips, this cup untasted pass,
So let it be. If not, thy will, not mine
Be done, for thine alone I came to do."

His chosen friends, forgetful of his charge,
And overcome with sorrow and fatigue,
Had sunk in slumber; when their Lord return'd
And gently thus rebuk'd them. "Could ye not
For one short hour, watch with your dearest
friend?"

Watch now, and pray, lest in the trying hour
Of sharp temptation, ye be left to fall:
The spirit willing is, the flesh is weak."

He left them—and again prostrate in grief,
He sought his Father's face.—Again return'd,
He found them sleeping, and again reprov'd
Their want of watchfulness. Then, the third
time

He left them, and retir'd; and now from heaven
On wings of swift obedience and of love
Appears an angel, by the Father sent,
In this dread hour of suffering, to sustain
His Son, and strengthen him. But hark! those
groans

Of agony intense—witness those tears
Unutterable we must be endur'd
By Him who knew no sin; and in whose mouth
No guile was found—whose life was spent in
toil,

For the salvation of a guilty world?

The word of inspiration answers it.
He was made sin for us. God's holy law
By us has been transgress'd; and justice calls
For satisfaction. Jesus has appear'd
In human flesh to magnify God's law,
And give himself for sin a sacrifice.
Amazing goodness! Love unspeakable!
The Son of God has left th' abodes of bliss
And now he suffers in the sinners' stead.

Think, oh my soul, upon the wondrous price
He paid for thy redemption; and henceforth
Live not unto thyself; but consecrate
Thyself to him, a living sacrifice.
With humble penitence, and grief sincere
Thyself renounce—abandon ev'ry sin,
And to the sceptre of Immanuel bow.
With grateful heart accept the offer'd grace,
And, through the merits of a Savior's blood,
Eternal life, and bliss supreme are thine.

From the Vermont Chronicle.

A REAL OCCURRENCE IN A CIRCLE OF FRIENDS.

Which is the happiest state to die?
"Oh!" said one, "if I might choose,
Long at the gate of bliss would I lie,
And feast my spirit ere it fly,
With bright, celestial views.
Mine were a lingering death, without pain—
A death which all might love to see,
And mark how bright and sweet should be
The victory I should gain.

"Pain would I catch a hymn of love
From the angel-harps which ring above;
And sing it, as my parting breath
Quivered and expired in death;
So that those on earth might hear
The harp-notes of another sphere;
And mark, when nature faints and dies,
What springs of heavenly life arise,
And gather, from the death they view,
A ray of hope to light them through,
When they should be departing too."

"No," said another—"So not I,
Sudden as thought is the death I would die;
I would suddenly lay my shackles by,
Nor bear a single pang at parting,
Nor see the tear of sorrow starting,
Nor hear the quivering lips that bless me,
Nor feel the hands of love that press me,
Nor the frame, with mortal terror shaking,
Nor the heart, where love's soft bands are
breaking;
So would I die!

"All bliss, without a pang to cloud it!
All joy, without a pain to shroud it!
Not slain, but caught up, as it were,
To meet my Savior in the air!
So would I die!

"O how bright
Were the realms of light
Bursting upon my sight!
Even so,
I long to go,
These parting hours, how sad and slow!"

His voice grew faint, and fixed was his eye,
As if gazing on visions of ecstasy:
The hue of his cheek and lips decayed,
Around his mouth a sweet smile played;
They look'd—he was dead!
His spirit had fled!
Painless and swift as his own desire,
The soul undressed,
From her mortal rest,
Had stepped in her car of heavenly fire;
And proved how bright
Were the realms of light
Bursting at once upon the sight.

EDMESTON.

From the Missionary Herald.

SYRIA AND THE HOLY LAND.
NOTICES BY MR. SMITH OF THE BEDAWEN
TRIBES OF ARABS.

In the last volume, at page 237, it was mentioned that Mr. Smith in company with the Rev. Professor Robinson, of the New York Theological Seminary, was contemplating a tour among the Arab tribes of the desert, and in the vicinity of Mount Sinai. The journey was performed during the spring and summer of last year; and the following brief account of the observations made while traversing those parts have been forwarded by Mr. Smith. It is understood that Dr. Robinson, after he shall have returned to the United States, contemplates giving to the public a full account of this highly interesting tour.

Countries of the Bedawen Tribes—Peninsula of Sinai.

The regions inhabited by Bedawens over which our inquiries extended, may be divided into four:

1. The peninsula of Mount Sinai, bounded on two sides by the two gulfs of Suez and Akabah, into which the extremity of the Red Sea is here divided; and on the northern side by an unbroken mountain ridge that extends from the neighborhood of Suez to the neighborhood of Akabah.

2. The desert of Teck, extending in its widest sense, from the mountain ridge above mentioned, northward to the borders of Palestine; and from the Mediterranean on the west, to the valley of the Arabah on the east, forming an elevated table land.

3. The mountains west of the Arabah, extending from the parallel of the southern extremity of the Dead Sea on the north, to the shores of the Red Sea, east of the gulf of Akabah, on the south.

4. The valley of the Jordan, from the mouth of that river to its source.

A geographical description of these regions would not here be in place. I shall limit myself to their Bedawen inhabitants, and to such facts respecting them, as have a bearing upon missionary inquiries.

1. The peninsula of Mount Sinai we traversed from one extremity to the other, entering it at Suez and proceeding, first to Mount Sinai, and then to Akabah. Toor is the only inhabited town in this whole region and out of the one hundred families which it contains, eighty are Bedawen, the remaining twenty being, in about equal proportions, Christians of the Greek church and common citizens Moslems. All the other inhabitants of Sinai are nomads, dwelling in tents. The Bedawens consist of three leading tribes, viz. the Samalibah, the Aleikat, and Muzeyny: the first of which are divided into the Awameleh, the Dhuheiry, and the Kurrashy, and the last contains the large family of Saeedeyeh, or Aulad Saeed, which are the most known to travellers in that region. The Muzeyny, though now no more numerous than the Aleikat, are later settlers in this region, and are still regarded by the Samalibah as intruders. There are also some minor tribes, allies of those above mentioned, consisting generally of only a few families, with whose names I will not trouble you. All these Bedawens are called by the general name of Tawarah, the plural of Taory, which is an appellation derived from Toor. We obtained hardly any data from which to estimate their numbers, but my opinion is, that, including the Jebelcyeah yet to be mentioned, they cannot be more than four thousand, and probably they fall considerably short of that.

Small as this number, it is apparently as much as the country can sustain. In our whole journey through it, we saw but one tract of naturally arable soil, a few rods square; and our guides assured us it was the only one that existed. A running stream we saw nowhere. Rains are, at times at least so unfrequent, that for two years before we were there, there had been but two showers to water the earth. We actually saw no grass but in one place, and then it covered a plot only a few feet square. Hence no cattle are kept by the Bedawens, except such as are made to subsist upon the saline and bitter herbs that grow in the wadies, almost without moisture, viz. camels, sheep, and goats, with a very few donkeys. Natural sources of water are to be found in a few places, but they are nitrous and incapable of giving fertility even to their immediate margins, being more like "nature's ulcers," than like living fountains. It was only around the summits of Sinai, that we found pure water. There springs are numerous, but so very small, that only little brooks are watered by them, where the Bedawens have a few date and pair trees, and small vegetable gardens. In such a country how can men subsist? The Bedawen mode of life seems the only one that is practicable; and even in this way subsistence is not always to be had. Many had left the country when we were there, to search for pasture, and even on the borders of Palestine we found Tawarah Arabs. Camels had died in great numbers from mere hunger; and even of those that we hired, two died on the way, because they had not enough to eat. Inhabiting such a country, you would not expect a Tawarah to be rich. They are far from it and are generally very poor. The head sheik, who is the richest of them, has not more than four hundred camels, and the common people often not more than one, or even only a share in one. Such is the peninsula of Sinai, and such the pinching poverty and state approaching to starvation of the few wandering nomads who inhabit it; and all the southern part of the desert of Teck is no better, but rather

worse. Reflect now upon the greatness of that miracle which once sustained for so long a time, in these same regions, not far from two millions of people! actual inspection alone can rightly impress one with its greatness.

CEYLON.

SEMI-ANNUAL REPORT OF THE MISSION SEMINARY AT BATTICOTTA DATED MARCH, 1838.

Messrs. Hosington and Ward, the principal instructors in the seminary, giving a statement respecting its affairs during the half year just expired, referring to the term which closed on the 27th of December, with a general examination, remark—

The results of that term were we believe, as satisfactory as usual. We had at the close of it 151 students, in five regular classes. Of these fifty-eight were church members. Of the non-professors about thirty stood as candidates for the church. Among all, there were but few poor students. We had from time to time, in the way of discipline and otherwise, dismissed those of least promise.

There is one event of that term which must not be omitted. We refer to the defection of one of our older and more prominent teachers, Edward Warren Ist. He married a heathen wife on the 11th of December; and is consequently suspended from church privileges, and removed from his office of teacher. He was engaged in the department of Tamil literature, to fit him for which much pains had been taken. He had been receiving much personal instruction from one of the faculty for the space of three years, in order to lead him to an understanding of the nature of language as a medium of thought,—to a knowledge of the universal principles of grammar,—and to enable him to combine in his instructions, so far as might be profitable, the principles of the English and Tamil grammars. He was the only one connected with us fitted for the station. Our loss is great. That department of instruction is consequently thrown back two or three years. But the defection of such a man is a loss in many other respects. It gives the enemy occasion to feel confident, and to speak reproachfully. The enemies of the truth seem to be making, at the present time, special efforts against our infant church, in the way of heathen marriages. A remark from some of the leaders in heathenism, indicates what we have other evidence of, that there is a pretty general determination to prevent the full operation of our system in respect to the christian marriages of our educated youth. The remark was, "The missionaries fat the sheep, but we will take care to steal them as soon as they are well fattened." All this indicates another, and a very cheering and encouraging fact viz. that our cause is gaining ground, and that the tendency of our movements to subvert the predominant system of the country is beginning to be seen by the people. They have obviously taken the alarm, and are beginning to exert themselves in several respects as they had not before.

The other term, the seminary, which closed on the 10th of March. The occasion of its closing then, and in such a manner, was the lamented death of our beloved brother Mr. Perry by cholera. The boys and their parents all became alarmed. The students all left without order, while we were occupied with the dead and the suffering. Of this painful event you have received full information from other sources. We would be still and hear what the Lord would teach us.

The ordinary movements of the term were much as usual. The class of candidates for church membership continued its usual weekly meetings. Towards the close of the term a few more were added to this class, when also some favorable appearances were beginning to manifest themselves in the church and among other members of the seminary. But the premature close of the term, and the overwhelming occasion of it, left no room for the development of any thing special for which we began to hope. We would now turn our attention to events which chiefly transpired during the vacation in January, as being those of the most serious aspect in reference to the prosperity of this institution.

At the annual meeting of the mission held on the 2d, 3d, and 4th of January, it was found on an inspection of the state of our funds, that great and painful reductions must be made in our operations, even though we should not re-establish any of our native free schools. It was manifest that the seminary must be reduced. On the first day of our meeting, it was decided that not less than twenty must be dismissed. But after reducing other parts of the system as far as it seemed possible, it appeared that our expenses would run several hundred pounds beyond the appropriation made. On the succeeding day, therefore, the subject of reducing the seminary still farther was taken up, when we were brought to the painful decision that the then existing third class should be dissolved, and that the first two classes should be reduced to thirty each, bringing the whole number down to 100. This order was carried into effect the next week, as soon as the students came together. Five have since returned, on condition of paying their board, and two have been received as day scholars, who live so near as to be able to board at home, and yet attend regularly upon the duties of the institution.

Missionary Herald.

COLORED SCHOOL IN DETROIT.—On Tuesday last we visited the colored school in this city, under the care of Mr. and Mrs. Dutton, and were gratified to find it in a highly flourishing condition. It numbers sixty-eight scholars, of all ages from infancy to mature years. Quite a number of adults, embracing, in some instances, both husband and wife, are members of the school, being now in the infancy of their education. But they are showing by their proficiency, that they have intellects as well as their white neighbors, and are quite as susceptible of improvement. Nearly or quite all of them, were either born or raised in southern slavery, or are the children of those who were.

Among them was Mr. Nash, an account of whose trial at Cleveland, on the arrest of the southern kidnapper Mitchell, we published sometime last Spring—His wife is also a member of the school. One man who has been in school ten weeks, now reads in the Testament. The teachers in this school seem to have secured the entire confidence of the colored people in the city, and are doing great good. We hope, the friends of humanity among us, will take interest enough in the subject, to see that they are sustained.—Michigan Obs.

BAPTISTS IN MOBILE.

The Baptists in this city are few in number, and have not been able to erect a place of worship. Brother Walker who removed to that place from Petersburg, states in a letter recently received, that he had been in Mobile about 12 months, and had heard but one sermon by a Baptist minister, and that was delivered by Elder Edward Baptist, formerly of this state, a few Sabbath evenings since, in the Methodist church. He adds: "We have no church—we have no preaching; but what is the most remarkable, we have four Baptist preachers living in the city."

This is truly a mortifying state of things, but we trust that it will not be of long continuance, as brother W. informs us, that one of the few Baptists in the place, brother Dabney Palmer, has presented them a lot of land for a Meeting House, valued at \$3000, and that they have a good prospect, that they will be able soon to erect a good house of worship.

Mobile is an important place—having a population of 10,000 souls, and is constantly increasing. We trust that the efforts of this little band will be prospered, and that they may not only succeed in raising a good building, but in forming an active and efficient church.—Rel Herald.

MISCELLANY.

MASTER'S DUTY TO HIS SERVANT.
Masters, give unto your servants that which is just and equal. Col. 4: 1.

QUESTIONS:

- (1) Is it just and equal to force a man to work without paying him for his labor?
- (2) Is it just and equal to compel a man either to remain in celibacy, or to take a woman in place of a wife, from whom he may be to-morrow separated by the sale of the one or the other?
- (3) Is it just and equal to keep a man his wife, his children, in utter ignorance of those things which the master deems of utmost consequence for himself, his own wife, and children to know?
- (4) Is it just and equal for one man to deprive another man of legitimate parental authority in his own household?
- (5) Is it just and equal to make a man a slave, then to whip him for the vices inseparable from slavery?
- (6) Is it just and equal to transmit to my own children a number of men and women, so completely subject to the power of those who hold them, that they may choose to inflict?
- (7) Is it just and equal to do any thing with the slave, except emancipating him from the very things which constitute his slavery? i. e. except setting him free from inequality.—Adv. of Freedom.

From the Advocate of Freedom.

A SYLLOGISM.—Rom. 10: 13.

That which worketh no ill to a neighbor, is the fulfilling of the Divine Law;
Love worketh no ill to his neighbor;
Therefore, Love is the fulfilling of the Divine Law.

QUESTIONS:

- (1) Does Slaveholding work any ill to a neighbor?
- (2) Does Slaveholding of itself, and through its own natural operation—work any thing but ill to a neighbor?
- (3) Is that which works ill and nothing but ill, coincident with love?
- (4) Has slaveholding, as it is, Slaveholding through and of itself, any attribute which is not directly contrary to Love?
- (5) Is that which is directly contrary to Love, a fulfilling of God's Law?
- (6) Is that which is contrary to Love contrary to God's Law?
- (7) Is that which is contrary to God's Law, sanctioned by his Law?
- (8) Is slaveholding sanctioned by the Divine Law?
- (9) Does the Slaveholder in keeping his neighbor for a Slave, fulfil the Law of Love—working no ill to his neighbor?
- (10) Ought the Slaveholder to cease doing ill in compelling a man to be his Slave?
- (11) If the Slaveholder should now cease from compelling a man to be his Slave, would this be immediate emancipation?
- (12) Does God allow any thing less than immediate emancipation?

HEROISM IN A SLAVE.

A young lady who had taught for several years at the South, related to me the following, as having occurred under her own observation.

Dr. —, of —, had a slave named Albert, who, by his strong powers of mind and body, had become a leader among the slaves in all his vicinity. It was rumored that there was about to be an insurrection of the blacks; and as it was very naturally supposed that Albert would be at their head, he was taken, and chained down in a cellar. After several days, his master feeling it was cruel thus to confine him on suspicion, brought him up, and after remarking to him that he had all confidence in his word, asked if there was a rising of the blacks intended. He replied—"No; the blacks know too much to rise when you are expecting it." "Well," said the master, "I am satisfied;—but, Albert, if there was to be an insurrection, which side would you take?" "I love my master," he replied, "but certainly I should not fight against my brethren."

"Man's inhumanity to man
Makes countless thousands mourn."

From the Christian Review.

What Gospel precept is there, which he who makes war a profession is not at times compelled to violate? What Christian grace is there, which would not depreciate him for his trade of death?

Some graces, it is confessed, are convenient in camp; as when a soldier acts as a servant or a laborer. If he have charge of a horse, or a wardrobe, it is desired, that he possess honesty, meekness, and faithfulness. But these qualities spoil him for the field.—He must then cast away meekness and fight. He must cast away honesty, and forage.—He must cast away forgiveness, and revenge his country. He must not return good for evil, but blow for blow, wound for wound. Thus, when we take the common soldier individually, we find him compelled to violate every precept of his religion.

Turning from such details, to a more comprehensive view of the subject, we come to the same result. The whole structure of an army is in violation of New Testament precepts. What absolute despotism! What division of rank, by nice gradations! "Condescending to men of low estate" would spoil discipline. "Esteeming others better than ourselves" would degrade the officers. Instead of humility, must be gay trappings. Instead of Christ's law of love, must be man's rule of honor. Instead of examining all things, and holding fast that which is good, the regular soldier must be like a trained blood-hound, ready to be let loose against any foe. Instead of returning good for evil, the army is organized expressly to return injuries with interest.

Look at an army prepared for battle. See the cannons, muskets, mortars, swords, drums, trumpets and flags. Do these men look like Christians? Do they talk like followers of the meek and lowly Son of God? Are they prepared to act like the friends of the human race and like followers of God as dear children, seeking to bring all men to the knowledge of him? Are the lessons they learn at daily drill like the acquisitions needed for a life of faith? Are their feelings toward the opposite host, like those which are produced by "fervent love," out of "a pure heart?"

Look at an army in the hour of battle.—See attacks and retreats, battalions annihilated, commanders falling, shouts of onset, groans of death, horses trampling the fallen, limbs flying in the air, suffocating smoke, thundering artillery, thousands snarling in the agony of death, and none to administer a cup of water. Do the precepts of Christianity authorize such a scene? Would such an exhibition ever grow out of its legitimate effects?

Look at the field when all is over. The harvest trampled and destroyed, houses smoking in ruin, the mangled and slain strewn among dead horses and broken gun carriages! Browsers stripping booty even from the warm bodies of the dying! Jackals lurking around, and birds of prey wheeling above. Here and there a wretched widow, an anxious wife, seeking her loved one among the dead and dying. Does all this look as if Christians had there been serving their Master, the God of mercy?

Let us turn our eyes to the ocean. A huge ship, bristling with implements of death, glides quietly along. Presently "a sail!" is echoed from sentinel to sentinel. "All on board catch the sound, and gaze at the faint outline. At length, she is discerned to be a ship of war, and all strive to discern her flag. On that hangs the important issue! For no feud, no jealousy, no enmity exists between the crews. At last, the signal is discerned to be that of a foe. Immediately what a scene! Decks cleared and sanded, ports opened, tompons out, guns arranged, matches lighted, and every preparation made for a work of death.—While waiting the moment to engage, every word is indication of pride, or revenge or daring, or wrath or ambition.

The fight begins! Death flies with every shot. Blood and carnage cover the decks. The rigging is cut to pieces, and the hull is bored with hot shot. Officers are picked off by sharp shooters, and scores of common men perish at their posts. At length, one party strikes and the strife is stayed. Perhaps, ere all the wounded can be removed, the noble and costly ship sinks into the deep. The victorious herself almost a wreck, commits her slain to the deep, and bears on towards her country the agonized, the crippled, and dying of both ships. What a scene to gratify malignant demons! What distracting tidings does she bear to the bereaved at home! What pain and misery does she carry within her! In all this, there was no personal malice, no private offence given; nothing was known of one another, except from the respective flags?

Rev. Wm Chipman, of Pleasant Valley, N. S. in a letter to the editor of the last Halifax Ch. Messenger, gives an interesting account of a revival of religion which has been in progress in that town during the few months past. As the fruits of the work fifty-seven have been added by baptism to the church under his charge.

Extraordinary Cave. The Red Lake Gazette mentions that an extraordinary cave has lately been discovered near an upper branch of the Chippeway river, (District of Huron), which constantly emits a current of gaseous air of such extremely offensive smell, as to render it impossible for any one to enter. What is still more remarkable, dogs will rush in with great avidity; but as soon as they have entered they set up a frightful howling and yelping, which gradually dies away in the distance till all is quiet. No dog is ever said to return.

BAPTISTS IN JAMAICA.—The following notice of a missionary meeting in the island of Jamaica, comes to us in one of our exchange papers, copied from the Jamaica Morning Journal, of December 1. It is certainly a new exemplification of the expansive influence of true Christianity that those persons so lately liberated from bondage, should be devising means to send the Gospel to the benighted regions of Africa.

Cross and Jour.

TESTIMONY OF THE QUEEN.

The Liverpool, steam-ship, which arrived on Monday, brought news to Feb. 6. The parliament was opened on the 5th, by the little Queen in person, who delivered "in her customary distinct tone and manner," a speech from the throne, in which the fullest testimony is born to the orderly and quiet behavior of the emancipated slaves in all the West India islands. This great transaction is declared to have taken place in them all "WITHOUT ANY DISTURBANCE OF PUBLIC ORDER."

Zion's Watchman.

"My Lords and Gentlemen,
"It is with great satisfaction that I am enabled to inform you that, throughout the whole of my West Indian possessions, the period fixed by law for the final and complete emancipation of the negroes has been anticipated by acts of the Colonial Legislatures, and that the transition, from the temporary system of apprenticeship to entire freedom, has taken place without any disturbance of public order and tranquillity. Any measure which may be necessary, in order to give full effect to this great and beneficial change, will, I have no doubt, receive your careful attention."

BEAUTIES OF SLAVERY.

RIPLEY, Feb. 20, 1839.

"It is Red as Scarlet."

Some time since, a member of the Presbyterian church of Ebenezer, Brown county, Ohio, landed his boat at a point on the Mississippi. He saw some disturbance among the colored people on the bank. He stepped up, to see what was the matter. A black man was stretched naked on the ground; his hands were tied to a stake, and one held each foot. He was doomed to receive fifty lashes; but by the time the overseer had given him twenty-five with his great whip, the blood was standing around the wretched victim in little puddles. It appeared just as if it had rained blood. Another observer stepped up, and advised to defer the other twenty-five to another time, lest the slave might die; and he was released, to receive the balance when he should have so recruited as to be able to bear it and live. The offence was, coming one hour too late to work. Mr. C. inquired if there was no way in which they could get along without such severity. No, was the reply. It was indispensably necessary. It takes hard whipping to make "the divine institution" profitable. The minister who spends his Sabbaths in pleading for the lawfulness of such a bloody institution, had need to be well rewarded for his labors in this life; for he will have little to expect in the next.

I am yours, affectionately,

JOHN RANKIN.

We learn from the most authentic sources, that in one of the principal towns of N. Hampshire, the Post Office having long been suspected of foul play, has at length been detected, by means of arrangements made for that purpose, in PLUNDERING LETTERS RECEIVED THERE OF SUCH MONEY AS THEY CONTAINED! There is every reason to believe that this system of plunder has been carried on for a long time, and to a great extent. The people of the town and neighborhood are in the greatest excitement about it, as well they may be—for the honest management of the Post Office is a thing in which every individual in the community has a direct personal interest.—Apart from the mere loss of money, which in many cases, transmitted in small sums for the relief of widowed mothers or orphan sisters, must be severely felt—who can bear the idea of having their letters pried into, opened for the sake of ascertaining if they contain money, and then destroyed without being first read, and their contents thus made known to strangers, and perhaps to enemies?—Boston Atlas.

PROROGATION OF THE LEGISLATURE.—The resolution, reported about ten days ago, providing that the Legislature shall be prorogued on or before the 27th instant, was called up for consideration in the House of Representatives on Thursday. Its passage was opposed by Mr. Thayer of Braintree, and Mr. Shaw of Bridgewater, and advocated by Mr. Duncan of Haverhill, Mr. Bliss of Springfield, and Mr. Gray of Boston, and it passed by a large majority—a decided indication of the wish of the House to shorten the session by pushing forward the business with all possible despatch.—Boston Courier.

MAKING A GOOD TITLE.—A very curious mode of trying the title to land is practised in Hindostan.—Two holes are dug in the disputed spot, in each of which the plaintiff and defendant's lawyers put one of their legs and remain there till one of them is tired or complains of being stung by insects, in which case his client is defeated. In this country, it is the client, and not the lawyer who puts his foot into it.

TO PHILANTHROPISTS.

The undesigned having spent twenty-two years of his life in slavery, and now, nearly eighteen in terrible physical afflictions, it will be seen, as I am on the eve of completing my forty-third year, that consequent abject poverty is mine.

Recent circumstances have transpired, which render it impossible for me to keep together, and longer sustain my family. I have three sons for whom I wish to obtain good situations. I wish them to be brought up to industry, with thoroughly sound morals and Religion, but not with sectarianism. The first has completed his eleventh year. The second will be ten years in April, and the third,—in May next. This forced separation bursts my heart, but I am obliged to submit. My bodily powers are worn. But, my children, my dear children, let me go by the board, but let them stand up. I trust God will provide for them. I shall greatly rejoice if they can at least, obtain an elementary English education. I trust there will be applicants immediately, and will be glad to know something of their principles and character.

RICHARD MORAN.

Near Lawrenceburgh, Indiana, Jan. 31st, 1839.
N. B. I am not desirous that they should be raised either in cities or villages.

"Let the oppressed go free!"